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CEYLON BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

FOR

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CEYLON BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

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BRITISH MUSEUM

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JOURNAL

OF THE

ASIATIC SOCIETY OF CEYLON.

No. 3.—*From May* 1847 *to April* 1848.

Notice.—The Plate which should have accompanied Mr. Stark's Paper on Coins, not being ready, will be issued at a future time.

ON THE MINERALOGY OF CEYLON.

By Dr. Rudolph Gygax.

(Read May 22d 1847.*)*

I have on several occasions attempted to form a descriptive Catalogue of the Minerals of Ceylon, but on each attempt met with so many discouraging difficulties that I had abandoned the idea until recently persuaded to return to the subject.

The difficulties alluded to consisted chiefly in the want of means of obtaining information relative to the various specimens I have met with. Many descriptions have come into my possession at various times, but of their proper locality, geological position description of rock in which found, rarity or abundance, I have been able to obtain but scanty information.

Nevertheless, I conceive that something should be attempted even if only as a Precursor to more fortunate labors, and I accordingly prepared a list of such Minerals as I have encountered since my arrival in the Island. It may afford some satisfaction at having even this rough document, although I must confess that it will but poorly illustrate this branch of the Natural History of Ceylon.

I purpose giving a short description of each Mineral, distinguishing such as I found myself from those found by gentlemen in the interior who have presented them to me: shewing their Geological situation, their Chrystalline forms &c. except in the cases of such as are found in all parts of the world and consequently very well known, such as Rock-Chrystal, Ca-

lcspar &c. of which I shall only offer a few remarks on any peculiarities they may possess.

I shall enter more in detail respecting such Minerals as are sparingly found in other countries, as for instance the Chrichtonite hitherto only found in very few and minute Chrystals in Dauphiny.

A more careful and minute description with analysis would be necessary for such doubtful or new Minerals as the Molybdate of Iron, the Ceylon Cerer and Tantal Ores.

The following Catalogue of Minerals is divided into three parts: firstly such as I have myself found in my travels through several districts of the Island: secondly those presented to me by friends, and thirdly those I have purchased from native dealers and respecting which I cannot speak with so much certainty.

PART I.

1	Rock-Chrystal	Abundant.
2	Iron Quartz	Saffragam.
3	Common Quartz	Abundant.
4	Amethyst.	Galle Buck, Caltura.
5	Garnet	Abundant.
6	Cinnamon Stone	Belligam.
7	Harmatome	St. Lucia.
8	Hornblende	Abundant.
9	Hyperstene	Do.
10	Common Corundum	Badulla.
11	Ruby	Do. and Saffragam.
12	Chrysoberyl	Ratganga, North Saffragam.
13	Pleonast.	Badulla.
14	Zircon	Wallawie ganga, Saffragam.
15	Mica	Abundant.
16	Adular	Patna Hills, North-East.

17 Common Feldspar....... Abundant.
18 Green Feldspar.......... Kandy.
19 Albit.................. Melly Matté.
20 Chlorite............... Kandy.
21 Pinit.................. Patna Hills.
22 Black Tourmaline....... Nuwere-Ellia.
23 Calcspar............... Abundant.
24 Bitterspar............. Do.
25 Apatile................ Galle Buck.
26 Fluorspar.............. Do.
27 Chriastolite........... Mount Lavinia.
28 Iron Pyrite............ Peradenia.
29 Magnitic Ironpyrite...... Do. Rajawelle.
30 Brown Iron Ore........ Abundant.
31 Spath Iron Ore........ Galle Buck.
32 Manganese............. Saffragam.
33 Molybdenglance......... Abundant.
34 Tin Ore............... Saffragam.
35 Arseniate of Nickel...... Do.
36 Plumbago.............. Morowa Corle.
37 Epistilcit............. St. Lucia.

II.

1 Gadolinite............. Saffragam.
2 Ironglare.............. Deltotte.
3 Magnetic Iron Ore...... Do.
4 Wolfram............... Saffragam.
5 Chirchtonite........... Do.
6 Ilmenite.............. Do.
7 Pyrochlor.............. Do.
8 Pitaniferous Iron Ore..... Do.
9 Binnerite.............. Do.

III.

1 Rose Quartz.
2 Hyalith.
3 Sievrite.
4 Epidote.
5 Tremolite.
6 Cyanite.
7 Topas.
8 Oriental Topas.
9 Saphyr.
10 Tolith.
11 Emerald.
12 Beryll.
13 Euclas.
14 Green Tourmaline.
15 Yellow Tourmaline.
16 Nitre.
17 Chrome Iron Ore
18 Anatas.
19 Rutil.
20 Sphene.
21 Cerite.
22 Allanite.
23 Tantalite.
24 Tahlemite.
25 Sulphur.
26 Anthracite.
27 Spinell.

In addition to the above there may be perhaps ten or twelve other Minerals not yet properly defined.

The lists which I have been able thus far to furnish prove that a full and faithful Catalogue of all the Minerals of Ceylon cannot as yet be given: the difficulty of the task lies in the almost impossibility of procuring correct information as to the locality and position of many Minerals, for it must not be supposed that they have their origin in the district in which they may be bought.

As an instance of the truth of what I state I may remark that in Saffragam previous to the Festival of Paraharra all the rubbishing stones in Colombo and Galle are bought up and sent off to Ratnapoora for sale, and they are mostly disposed of there as though just found in the mountains of that district.

If we are not able to buy a Brazilian Topaz, a Khorassan Turquois, or a Capellan Garnett in Colombo we may depend on buying it at Ratnapoora from the searchers for precious stones!

AN ACCOUNT OF THE DUTCH CHURCH IN CEYLON,

COLLECTED FROM THE LOCAL RECORDS, DEPOSITED IN THE WOLFENDAHL CHURCH, COLOMBO.

By the Rev. J. D. Palm.

(Read May 22d and July 1847.)

PART II.

I wish it were in my power to trace the History of the Dutch Church in Ceylon from its commencement. But the local records which have supplied the information in this paper do not date earlier than 1659, twenty years after the Dutch settlement. During that interval Ecclesiastical matters appear to have assumed a sufficiently organized form. At Jaffna, Colombo and Galle a Consistory was established, Dutch schools were in operation, and ministers were located, who not only attended to the fixed congregation in the town, but also gave religious instruction by means of interpretation to adult Singhalese and Malabars, at the native village schools. It appears from the correspondence preserved among the records that one or more ministers and krankbezoekers always accompanied the Dutch fleet in their expeditions, and that as soon as a place was conquered a minister was stationed to preach to the Military and the Company's servants of the settlement, but no less to endeavour, in obedience to certain official instructions to the clergy, to propagate christianity among the aborigines, in order, as one of the classes expresses it, that God may make instrumental the conquests of Netherlands' arms to the extension of his name and kingdom among benighted nations.

The collection of letters from the year 1660 to 1777 is very large, consisting of local correspondence between the Churches of Colombo, Galle, Trincomalie, Jaffna and Manaar, letters from and to Batavia, Malacca, Negapatam and Cochin, and the an-

nual official letters to the East India Company, and the four corresponding classes in Holland together with the replies and instructions of the latter. But the amount of information that may be interesting at the present day is not so great as would at first appear. A great deal was written backwards and forwards about individual clergymen, their choice, appointment, qualifications and destiny; their arrival, adventures, location, removal and departure; their age, sickness, infirmity or death; slight misunderstandings about charges in their appointments; recommendations and testimonials on their arrival and departure either home or to a new station. The classical letters contain lengthy assurances of interest and co-operation, kind and christian encouragement, and detailed accounts of home Churches, of proceeding of the classes, and of the state of the Fatherland, its diplomatic and warlike operations with the Kingdoms of Europe, all which was of course interesting to the colonists to know. Many of the consistory's letters to the high authorities are urgent applications for more clergymen, either to fill up vacancies or to meet the increasing demand.

The oldest letter with which we begin is from the Galle to the Colombo Consistory dated June 1659. Previous to this the Ceylon clergy had not been in the habit of sending to Holland annual Ecclesiastical Reports of their operations. The classis of Amsterdam wished that a direct and regular correspondence be opened and kept up between the Church in Ceylon and themselves, that thereby the Colonial Church may remain in a desired connexion with the Parent Church. The classis wrote to this effect, complaining that all they knew of late about Ceylon was only indirectly from Batavia. This letter was circulated among the Ceylon Consistories, and as it was considered unsatisfactory that each individual Consistory should correspond with the classis, as had occasionally taken place, one general epistle giving an oversight of their operations throughout the Island was unanimously thought preferable. But as it

was not advisable that a single Consistory should take upon themselves to state what not only they but their brethren in other places were doing, the plan was adopted of sending to Colombo once a year deputies from the respective stations. The letter above alluded to is in connection with this subject. The Galle Consistory state that they were about to send one of their brethren to be present at the framing of the general Report, and express their willingness to conform for the sake of uniformity to all that the united clergy may deem beneficial and necessary in the mode of conducting Ecclesiastical matters; and request to that end a copy of their conclusions and arrangements.

They had just ordained two new elders and four deacons. The Dutch congregation at Galle was in a satisfactory state. Though most of the Military were away from the Fort engaged in skirmishes with Rajah Singa, King of Kandy, yet those who remained and other inhabitants were diligent in the assembling of themselves together for divine worship. As to the establishing and extending of native Churches and Schools in the country nothing could as yet be done; the Governor Van Goens had visited the district but cursorily and was not as yet able to express his authoritative opinion as to localities; and what had been begun had retrogaded on account of the war with the Singhalese King. The clergy hoped that the King's heart might be moved to desire peace and tranquillity. Their Deaconie-funds had suffered much from the cessation of judicial proceedings, the fines and penalties of which went to that fund, so that nearly a hundred poor had to lose their charitable allowances.

A letter from the Colombo clergy to those at Malacca dated May 1662 gives the following account. "The external con-
"dition and good order in divine worship in the Church and
"in other places of assembly, on Sundays and weekdays, both
"in the Portuguese and Dutch Services, are carefully main-

"tained. The number of Church Members in the Colombo "Congregation is 79. The word of God is preached in Dutch "twice on the Sabbath-day, in the forenoon prayers are read "by a schoolmaster, and religious instruction given by means "of catechism questions to the Tamils in their own language, "in the afternoon God's word is read in Portuguese by another "master, which also takes place every Thursday afternoon. "The Lord's Supper is administered quarterly. Every even-"ing Prayers are offered up at the Governor's residence; and "every morning and evening in the Hospital. The schools are "visited twice or thrice a year by a minister. At Negombo "the Sacrament is administered quarterly. The Rev. H. Bon-"gaert officiates at Galle; and the Rev. D. Baldeus at Jaffna, "whither also the Rev. D. Doncker has returned, after accom-"panying for the space of five months the great Naval expe-"dition along the Malabar Coast under the command of Ad-"miral Ryckloff Van Goens. At the request of the two named "brethren, who say that their duties are very heavy, having "to attend to nearly a hundred thousand baptized Christians the "Rev. D. Abreyl was sent from Manaar to their assistance, "and in his place was appointed in October 1661 Mr. Caletus. "The Rev. G. Van Holcken arrived at Colombo from Bata-"via in January 1661, but both he and Rev. L. Bongaert died "at Galle. D. Fereira who officiated for a year at Tutuco-"reen, is, we understand stationed at Caulaugh one of the con-"quered places on the Malabar Coast, as also D. Doncker at "Cranganoor, which town is likewise taken." In another letter from Galle to Jaffna dated May 1662 the clergy say. "The "state of our Church is thank God, reasonable, the work in "the town is accompanied with much edification, but as to "that among the native people, it holds on indeed its course "but with many knocks and thumps. The schools are flourish-"ing in the accession of numbers but we want men to deal "with them in their own language. With but the intervention

" of Interpreters, and two or three visits in the years, our other " duties not allowing us to make them more frequent, we can- " not expect much joyous fruit." Besides the forenoon Dutch Service at Galle, instruction was given on Sunday mornings at 10 o'clock to the Singhalese by means of an Interpreter, and in the afternoon at 4 to the Malabars in like manner. There was also a Thursday afternoon public Catechizing for European children. At Jaffna Mr. Baldeus began this year to translate the Psalms of David into Tamil with the view of introducing public singing into the native congregations; several sermons also were translated by him into Tamil, but he was much impeded in the prosecution of this work by the great want of able native assistants. A letter by Baldeus and others dated Jaffna October 1662 says. "The state of our Church is pleasing, we see with " joy its progress and results, but not without great labour " and trouble. A fortnight ago the Lord's Supper was admi- " nistered in the country to 28 native blacks, and not Mistisen " (this was the designation of the Portuguese mixed descendants) " and out of the vast body of those who are professing Chris- " tians, a greater accession of Church Members may still be " expected. In the Fort we have at present but 92 members " for the greater part of our Garrison has joined the expedition " at Cochin. We have on Sundays preaching thrice, catechizing " once, and a catechizing on Thursdays. There are in the coun- " try 39 Churches, which are also schools of instruction to " 12,000 children, who by the grace of God are improving. " In all these places sermons are read in Tamil on the Sab- " bath days, to which the people resort in great numbers. One " of our ministers is always out in the country. May God " bless the work to his glory, to the accession of souls, and " to our salvation." There were at this time 4 clergymen stationed at Colombo. They complained to the classes of the great scarcity of Dutch Elementary School-books, catechisms and stationery, stating that as the children of the Dutch colonists were

springing up the demand of school materials was on the increase. The classis replied that they had presented the application to the Representatives of the East India Company, who said, that they were always in the habit of sending school materials together with their other stores, but that they were not just then prepared to supply Ceylon immediately.

I mentioned in my introductory paper on the Ecclesiastical establishment of the Dutch in Ceylon, that either on the arrival of a minister in the Colony, or on his removal from one station to another he was always furnished with a letter of recommendation from the Consistory he left to the Consistory he was to join: copies of many such letters are preserved; the quotation of one from Colombo to Jaffna dated 1668, which is one of the shortest may serve as a specimen. "Herewith goes over "to you the Rev. Servateus Clavius, a man who to us and "to our meeting has appeared in every respect to be gifted "with peculiarly sound judgment and learning, and who, we "trust will be to God's Church of great edification and oc-"casion to you Reverend brethren much delight and satisfac-"tion, and prove very profitable for the increase of the tender "Christianity in these regions. We do not doubt but that he "will be embraced and received by you in brotherly love and "perfect good will. We have furnished him with the usual "necessary elucidation and explanations. We request most "friendly that all good Ecclesiastical correspondence and mutual "fraternal acquaintance between him, yourselves and us may "be renewed, augmented and strenuously maintained, towards "which we willingly offer all that lies in our power; praying, "in the meantime, that the Great Shepherd of His Sheep may "grant His presence among his fold in this Island, and bless it "by the services of its Overseers, and preserve it from all in-"jury and oppression."

As the clergy who were sent from Holland or Batavia generally arrived first at Colombo, it fell mostly to the lot of

the Consistory of that place to write these letters of recommendation. When a minister returned to his native land, he had to produce his letters from the Church of his last station to the classis to which he belonged, the failure of which produced inconvenience, as it prevented him from receiving a fresh call in Holland and gave rise sometimes to a lengthy correspondence between the classes and the Colombo Churches. These letters were to contain especially a testimony as to the labours, zeal and piety of the minister. In a letter of the classis of Amsterdam dated 1668, information is given that three clergymen were on their recommendation about to be sent out by the Company to Ceylon, among whom was Mr. Simon Cat, who had been chaplain on board a fleet, and who, as appeared subsequently, proved, during his residence in Ceylon, an energetic labourer; his knowledge of the Singhalese language was in advance of his co-temporaries. At the establishing of the Singhalese seminary at Colombo he was appointed its Rector by the Batavian Government, but as he was then too far advanced in age for the task the local Government did not carry out the appointment, and Mr. Cat thought he could be more serviceable in the course of native education by preparing Singhalese books for the use of the Seminary, in which also he succeeded remarkably, as the eulogiums pronounced on him by his brethren in their letters of that time abundantly testify.

In 1669 a recommendation from the Ceylon clergy was sent that at Matura, Negombo and Manaar a located minister should be appointed, not only because those at Head Quarters could pay these towns no more than occasional or periodical visits, but because at each of those place a considerable garrison of soldiers had been stationed. The classis replied that as there had been of late a call for ministers from all parts of India, they must for the present refrain from urging the matter on the Company. A dispute arose this year between the clergy of Ceylon and them of Batavia about the Ordination of a krank-

bezoeker to the ministry. The Colombo Consistory objected to it on the ground that it was contrary to Ecclesiastical regulations that a local body like the Consistory of Batavia should on their own authority assume a power which was not vested in them. The Batavian clergy nevertheless insisted on their right of ordaining him. The classis strongly disapproved of the step; referring to their Synodal Acts of various dates first, that a Consistory had no such power; secondly that the rule of two or more Consistories joining and forming a Presbytery for the purpose of ordination did not apply to India; thirdly, that it was their wish that the Colonial Churches should in this respect also be entirely dependant on the classes of Holland; fourthly, that though such power might be supposed to be vested in the Colonial clergy from the instructions given them, yet that nothing of the kind was expressly intended, as it was generally understood that the isolated position of the Indian Churches did not admit of such a combination of clergy; fifthly, that the instructions referred to only authorized the employment of local krankbezoekers and other Church servants, as occasion demanded and fit subjects presented themselves. When the arguments of the Batavian clergy were thus refuted, these represented the main ground of their proceeding to be the existing urgent demand. From this and other correspondence of various dates it appears that, as Batavia was the seat of the Supreme Indian Government, its clergy imagined themselves primates in the Indian Churches. On several occasions they took upon themselves to appoint proponents and supply various stations, and even ordained a proponent and sent him as a minister to Ceylon. On his arrival the Ceylon clergy hesitated to receive him as their colleague, as they were not authorized to recognize the Batavian Consistory in such matters

In connection with this subject I may mention a representation of the Jaffna Consistory in 1663 to the classis of Amsterdam, pointing out that the sending out from Holland of

proponents instead of ordained persons for the use of the Dutch congregations in the colonies generally, as also for the seamen on board of Men-of-War, did more harm than good; that these un-ordained persons had no position in the Church, and that the dissolute seamen and Navy officers would be far better influenced by clergymen of some standing and experience. They found also that at the factories the proponents attended more to Civil than Ecclesiastical matters. They further complained that the Batavian Consistory made proponents of persons who had been sent out as Soldiers. These remonstrances were presented by the classis to the East India Company, who appear to have employed proponents instead of ordained men, partly on account of the scarcity of ministers in Holland for Colonial service on the one hand, and the increasing demand in their colonies on the other, and partly (if I may venture on an inference) for the sake of economy. The company then promised to revert to the old practice of appointing none but ordained ministers.

It has been mentioned that separate ministers were requested in 1669 for Matura, Manaar and Negombo, but it ought not to be inferred thence that those places had no located ministers before. The number of ministers in Ceylon in early years fluctuated considerably. Sometime there was a liberal supply, both from Holland and from Batavia and then the smaller towns were immediately provided for; at other times frequent deaths or removals to the Coast or to Malacca or Java occasioned vacancies when the principal towns were of course first supplied, not unfrequently to the deprivation of outstation. In 1670 there were 4 at Colombo, 2 at Galle, 1 at Matura, 1 at Manar, 3 at Jaffna and 2 at Cochin. The arrival of ministers for the Ceylon service was from Batavia frequently unexpected, owing to arrangements of which the Ceylon Churches were ignorant. This year the state of Native Churches in the Colombo district is represented as not so satisfactory as was wished, owing to cer-

tain rebellious Singhalese, who however shortly afterwards retreated to the mountains, and the clergy were able to restore to some extent the tranquillity of rural congregations and schools. The mode of corresponding with the classes had not yet been reduced to a fixed plan. This year the Jaffna Consistory consulted the Colombo Consistory in what manner the state of Churches and the success of their schools should be communicated. The reply was that the most effectual way would be for each consistory to give a particular account in writing of their own sphere, out of which a general statement could be framed at Colombo. The reasons for this suggestion were as follows. 1st. Because such appears to have been the practice in the time of Baldeus and others in 1662 and 1663—2d. The benefits resulting thence, namely a closer union of the several consistories and their Churches in the Island, which would help to strengthen each others hands, and moreover afford greater pleasure to their brethren in the fatherland. All cordially joined in the suggestion, and a resolution was passed to that effect. But its execution was objected to by His Excellency The Admiral and Governor of Ceylon in Council, who communicated through their Commissary Politic, that he did not approve of their writing to the classes a letter drawn up from the particular letters of the respective consistories, but thought that each consistory should write its own annual report. His Excellency further expressed his opinion that he considered it his prerogative not only to receive through his Commissary Politic who had a seat in the consistory, letters written in that meeting, but also to seal those letters and to forward them to Holland. The Colombo consistory strenuously objected to this breach of their resolution of 1668, which was sanctioned by the then Admiral and Governor and undersigned by all the clergy. They objected to the innovation of having Ecclesiastical letters submitted to the Governor for approval previously to their being forwarded, as contrary, first, to Ecclesiastical rule, which forbad letters written and

approved of by their body being subsequently opened out of their meeting, secondly, to the instructions of the East India Company to all their Colonial clergy namely; that by every opportunity of the returning fleet, that is, once a year, the state and progress of religion and of schools should be communicated in writing to the respective classes, from whom, with the approbation of the Company, the clergy had received their instructions; as also to the XVII Representatives, in order that these may issue salutary orders accordingly; that however neither to the classes nor to any private individuals, but only to the Company, should anything be mentioned in writing touching the position condition or concerns of political, military or commercial affairs in India; as contrary, thirdly, to the 39th article of the Batavian Ecclesiastical orders sanctioned and issued by General Van Diemen and the Council of India in 1643, which says. Inasmuch as no one may divulge any letters of the consistory, it is hereby forbidden, for the sake of preventing any mistakes, to the ordinary or extraordinary Scriba to take with him out of the consistory either to his dwelling or elsewhere the resolution book, the letter book, or any other letters and papers belonging to the secretaryship of the Church, except alone the Register of Baptisms and Marriages; but all letters, resolutions &c. shall be written and answered in the meeting. The consistory further explain that their letters were forwarded to the Governor for transmission under cover of official despatches for the sake of security, and that they were drawn up and sealed in the meeting always in the presence of the Commissary Politic, who as the organ of the Government, had sufficient cognizance of all transactions. It was moreover the practice on such occasions to depute two members to the Governor to inform him by word of mouth of the communications made to the home authorities. The result was that the Governor declined urging the matter, intimating his intention to submit it to the Company, and leaving it to the consistory to make their

own representation to the classes. The classes adjusted the matter with the Representatives, who did not wish to restrict the consistory in freely and directly corresponding with them and the classes on their business, and sealing such letters in their meeting, that there might be no clashing between the Political and Ecclesiastical departments. It seems that the classes were very solicitous lest any extraneous interference might impede the functions of their clergy. They express themselves strongly in their letter of 1674, and invite their Ceylon brethren to unite with them, that "neither the local Governments, nor the high "authorities get a footing in Ecclesiactical matters which would "be prejudicial to the spiritual welfare of the Church." From this time forth the mode of getting up the annual statement was placed on a firmer basis.

In 1674 the children in the schools of the Colombo district amounted to 1300. Ministers in the Colony in 1679 were 10. The Dutch congregation in Colombo, and Native Christians in its districts were daily advancing both in knowledge and in numbers, especially school children, amounting together to 3787. It was on the schools principally that they built their hopes forasmuch as the adults were generally speaking supposed strongly imbued with the leaven of popery. The account given of the Singhalese of Matura, in a letter of the Rev. A. Japin in 1680 represents matters as not very encouraging. The number of Idolators was on the increase, so that he began to hesitate and seriously to consider how he was to act with respect to the baptism of Native children, lest that which is holy be given unto the dogs. There was more the name than the reality of Christianity, the people would neither continue to attend preaching, nor send their children to school, which Mr. Japin ascribes to their ignorance of God and his attributes. Every thing he says is *pro forma* and by constraint. With but three or four exceptions the schoolmasters served for the sake of a livelihood and not with any desire for the truth, either to save their own

or the souls of others. He gives this graphic description of them. "If I put them any questions they stand looking on "not knowing what they shall say. The best of them know "but so much as to answer that there is a GOD who dwells "in heaven and is distinguished in three persons, Father Son "and Holy Ghost; but ask them the peculiar operations of "each of these persons they stand with their mouth full of "teeth and know not what to reply. Indeed one of them is "suspected of being a devil-dancer and I have resolved in this "visitation to make strict inquiries. With such teachers the "state of the congregation can easily be imagined. These things "have not become so in my time but I have found them thus. "When on my last visitation, some women were present who de- "sired to have their children baptized; among these one, with "a child in her arms, appeared so listless during the service "that I put the question to her, whether she knew where she "was and that she had to do with a GOD, who though in heaven, "knew every thing that took place? she replied she did not know "where that GOD was nor where he dwelt. There are also "here several devils-trees, of which two are in blossom, with "a wall surrounding them and huts adjoining, where offerings "are made. I have more than once remarked to a certain person "that such things ought not to be tolerated, he as frequently "returned that such things should not be so narrowly inquired "into or else all the Singhalese would have to be driven out "of the country. In my former visitations I used to be ac- "companied by an ensign Mr. De Groot, but since his death "they have given me a corporal; what appearance this makes "before the Singhalese you may easily judge."

In 1681 the garrison at Negombo having been diminished the clergyman was removed, and the Native churches in the neighbourhood were, as formerly, visited by ministers from Colombo. In the Colombo district there were at this time 24 Native Churches and schools, visited twice a year, which occupied each mi-

nister more than a month. The Lord's prayer, creed, ten commandments and catechism were already translated into Tamil and Singhalese. They had also for the use of schools a catechism on the doctrines of Religion, and the history of the New Testament in Tamil compiled by Baldeus. His Tamil catechism on the Lord's Supper was translated into Singhalese, as also from Dutch "The comfort to the sick," to be read publicly in places of worship.

A letter dated 1681 give the following minute account. "During Divine Service, the children repeated out of "The "comfort of to the sick," passages on the doctrines of religion, "at the conclusion of which adults were questioned on what "they had heard, and received further instruction. At each "school a register is kept of the names of all christans of that "station, as also of school children and their parents. These "registers are carefully inspected once a year, when the children born in the intervals as also persons who came to re"side in the villages are noted down. Those who were lately "admitted to school are likewise marked, and a separate list "is kept of all who have, left as *largeerden*. These are re"examined at each visitation to see that they have not forgot"ten what was learned at school. Against concubinage, a sin "very common among this people, severe penalties are ap"pointed, whereby the evil is considerably checked, and under "God's blessing shall be still more checked. They who de"sire to enter the married state appear with their respective "friends first before the schoolmaster and other respectable in"habitants of the place; the consent of the friends of the be"trothed being ascertained, and also the knowledge of the "parties in the christian religion, and other particulars accord"ing to written instructions given in Sighalese being attended to "by the master, the bans are published thrice, and at the "next following visitation of the clergyman the marriage is so"lemnized. From this brief account of the operation and state

"of Native Churches and schools, you can perceive that their "care and supervision involves no little labour and trouble, "and that the service of ministers in India is by no means of "the easiest sort, so that not aged but young and strong men "ought to be sent out, who can endure the fatigues of the cli-"mate, are capable of acquiring the requisite knowledge of "the languages, and by a long residence can aid effectually to "build up Christianity. We therefore request that this be kept "in view in the choice of labourers."

For the instruction of slaves, belonging to the Company, a school existed in Colombo, which was stated this year to be attended by 200. The slaves of private individuals were taught at their houses by masters employed by the Government for the purpose. There was also at Colombo a Portuguese school with 56 scholars; and besides the orphan school, a Dutch school which had 80 children. At this time the scholarchal commission is mentioned as having been formed, composed of 6 members of the Politic Council and 3 clergymen.*

On the subject of baptism of native children the same letter says that previous to the administration parents were examined on their knowledge of religion, and when they were found deficient, the baptism of their children was postponed to the next visitation, the schoolmaster being in the mean time enjoined to impart the necessary instruction to such parents. The same practice of examination was adopted with respect to adult candidates for baptism. They who were found imperfect in their religious knowledge and belief were entered on a separate list and at each returning visitation re-examined until judged fit for admission into the Church by baptism. On this point the clergy remark in their letter of 3d January 1681. "We cannot

* I mention these facts respecting the educational department because at the time I wrote the paper on that subject I was not in possession of information of so early a date.

" however conceal the fact that the administration of Holy Bap-" tism to natives, causes us no little anxiety and solicitude, many " of them being still strongly inclined to heathenish superstitions " and devil-worship, which we are not always able to discover " for the one will not betray the other, and no one has the " boldness to give us the information." It is an extraordinary circumstance that with the large number on the one hand, of natives professing Christianity in Ceylon, there were on the other hand, reasonable doubts all along on the part of the clergy as to the propriety of administering the rite of baptism to such. The opinion of the classis on this point, communicated in their letter of May 1679 was as follows. " Worthy brethren our heart " is enlarged towards you, desiring to help by word and deed " the cause of our great shepherd among you where satan holds " his throne. We know that for years doubts have existed in " Ceylon respecting the children of certain Singhalese who though " baptized are prone to devil-worship, whether such children " should be baptized &c. As this crying evil has, to the best " of our knowledge, not yet been remedied, and as it is a great " obstacle to the extension of Christ's Kingdom we will, pace " vestra franckly give you our sentiment. The whole subject " resolves itself into the following questions.

" 1—Whether it be allowable to baptize an adult without his " previous acquaintance with God and the Christian Religion. " This of course the brethren unanimously reject with us, know-" ing that ere an adult is baptized he must be taught yea be-" come a disciple of Christ. Mark 29. 19. He who is with-" out the knowledge of God and his revealed service is with-" out faith, without God and without hope. Ephes. 2. To a " person without these requisites baptism cannot in truth be ad-" ministered, Acts 8. 36. 37.

" 2—In what light to regard such baptized persons? or whe-" ther as christians?—and whether in virtue of their baptism " their children also should be baptized? We hesitate not to

" declare that such a person is to be regarded, not a true " christian, but a baptized heathen: it is popery to suppose that " baptism christens or makes christian. Do we not know, bre- " thren, that by faith, by the calling of God, and by regenera- " tion, on forsaking heathenism, the world and the devil, a man " becomes a christian. Hence then the necessary conclusion that " the children of such baptized heathens may not be baptized, " unless that which is holy be given unto the dogs. Such chil- " dren can found no right to baptism because forsooth their pa- " rents have usurped it.

" 3—How far does christianity extend? How far can one, " being a christian in name, proceed before he falls away alto- " gether from christianity? Do not idolatry, devil-worship, in- " cantations and such like cause an entire apostacy? We trust, " brethren, that your opinion herein also is one with ours; that " namely the sin of unbelief is apostacy, Rom. 11. 20. If a " person infringes Christ and the covenant of grace; when for " example like the Jew he does not look for the Messiah, or " like the Turk places Mahomet next to and above Christ, " or like the Socinian denies Christ's atonement; so also when " he who lapses into the chief sin of heathenism and continues " therein, which is idolatry, not of the second but of the " first commandment, a cleaving to the service of the devil, and " to incantations, he has forsaken the profession of christianity: " what else is the meaning of 2 Corinth 6. 14 to 18.

" 4—Now follows the last and grand case, (and O may, " it be the happy state of God's Church among you seldom or " never to witness it) whether we are bound to baptize chil- " dren of such apostates on the ground, that the son shall not " bear the iniquity of the father, Ezechiel 18; or becau e God " calls the children of the idolatrous Israelites still his children " Ezechiel 16. 21? We doubt not that when children of apos- " tates are brought for baptism you resist them firmly, pointing " out to the parties that they have excluded themselves from

"the covenant, or rather proved never to have belonged to it. "And although under the aspect that those apostate parents "had indeed been thoroughly instructed, and at the time of their "baptism made a good outward profession (which however by "the result proved to have been specious and from worldly "considerations) the passages above quoted might seem to plead "in favour of their children, yet we deem it safest and best "that they be not baptized, unless one of the parents, either "father or mother has remained faithful, for then are the chil-"dren holy. Our reasons for the above opinion are. 1, Chil-"dren are not in the covenant of grace but by their parents. "How then can their true admission into the covenant be pre-"sumed when their parents have made a feigned and God pro-"voking profession, or solemnly violated it by the sin of hea-"thenism and devil-worship. With respect to the children of "idolatrous Jews the case was different. They were called God's "children and received circumcision notwithstanding the apos-"tacy of their parents. They entered not by their immediate pa-"rents, but in virtue of the covenant already made with them in "Abraham, Isaac and Jacob, to which they could appeal as giving "them still a right to the blessings of the covenant. 2, Baptism can "freely be withheld from such children without prejudice to them, "for we all maintain in opposition to popery that not the mere "absence but the wilful disregard of baptism is condemnation. "3, We consider the suspense of baptism in such cases advi-"sable as danger is to be apprehended lest Satan should seek "to profane the baptismal christianity of such children by the "instrumentality of their apostate parents, in whose possession "and under whose influence they grow up, to the dishonor of "Jesus our King. Thus will the truth suffer unnecessarily, "the seal of the covenant will be prostituted and Satan take "occasion to triumph in appearance over nominal christians, "who have been primaturely and rashly baptized, but who in "reality are his property."

About this time a false prophet arose among the Singhalese who excited some attention. I have translated the account given of him in the Ecclesiastical report of 1681, not vouching however for the accuracy of names, on account of the difficulty I have found in deciphering the handwriting.

"A certain person took refuge here in 1675 who had been dwelling for several years in the territories of the King of Kandy, where he had dissuaded the inhabitants from the practice of devil-worship and taught the worship of God alone as being more in accordance with the doctrine of Butta or Buddu. This person gathered to himself in the King's territories a great number of followers, who regarded him as a remarkable personage; but when it was discovered that, under the pretext of religion, he was endeavouring to make disaffected towards the Emperor Rajah Singha a great portion of his kingdom, he retreated from thence to these parts. The present Emperor Rajah Singha had many step-brothers, born of the same mother Dona Catrama but of another father Timala Darma, while Raja Singha was of her second husband; both husbands having been Emperors of Ceylon. Raja Singha though the youngest succeeded to the throne. Of his brothers one was prince of Galle, who died without issue, and the other prince of Matelle, who had a son, some say his own and others an adopted, named Comara Astara, who, it is said, after the death of his father, was drowned in the river by order of Rajah Singha. But 12 or 13 years ago a person gave himself out to be the identical Comara Astara, prince of Matelle, pretending he had escaped the above mentioned death by the help of certain chiefs. He is, if we are not misinformed, still at Galle in safe custody. Him, the individual of whom we are giving an account, imitated, but with superior dexterity and plausibility, possessing a dignified appearance and knowing well to maintain his gravity and assumed importance. A great number of inhabitants believed in him while others rejected his pretensions. In the mean time,

whoever he might be, our Government shewed him many marks of honor, as if he were the Comara Astara, with what design or for what reasons we cannot tell. When here he continued for some time to forbid devil-worship and to extort the people to serve GOD alone. Even as during his residence in the King's territories he commanded the dagopa priests and devil enchanters to bring him their revenue, so in like manner his commands here to that effect were obeyed by many, so that he accumulated much wealth. On his arrival he feigned an inclination to the christian religion, so that the Rev. J. De Vooght and Simon Cat visited him frequently, but when they set forth scripture truths, he shewed little or no inclination. When on the other hand he was interrogated on the mysteries of heathenism, he refused making any disclosures, saying that he was ignorant of them, and that the wise men living in the interior should be applied to. It would be tedious to narrate the discourses held with him, suffice it to mention one interview. On the 29th July 1675 the two above named brethren called on him at his request, and found at his house a collection of devil dancers and dagoba priests, of whom 5 excelled in dancing, trembling, movements of the limbs, and violent heavings of the breast, under which they replied with a shrill voice, which appeared to proceed from the stomach, to questions which were put them. Being asked by this pseudo-prince who they were, like demons, whose servants they are, they replied, the one that he was a certain devil from the opposite coast, the others that they were devils from certain provinces of the Island, the names of which they mentioned; the fifth and most crafty one said he was Simon Cawi, a ruler in the time of the Portuguese, who was a very cruel man and therefore dreaded by the inhabitants even after his death.

The Prince asked him what he intended doing hereafter, to which he replied, that since the God without name (a term by which the inhabitants in imitation of the ancient Indians, speak of

their prophet, Buddu, whom according to the Rev. E. Hornbeek's work, they honor as a deity) was come they ought to drown themselves in the sea, which also he enjoined them to do, saying they should not conceal themselves in any towns or villages in the jungle. At the conclusion of all this, the clergymen desired them to speak definitely of their religion and its ceremonies, but to this the Prince objected, saying repeatedly that these persons did not know the mysteries of their religion, that what they did was more from custom. The resort to this Prince from the neighbourhood and from afar increased continually, especially of sick and lame whom he undertook to cure, in attestation of which he sent to the clergymen with his servants two natives, whose eyesight he pretended to have restored, which also the individuals themselves appeared to believe; one of them however subsequently confessed the deception.

As to these cures, he said, he exhorts the patients to pray tó God, promising them his own prayers, and after a few days they come to him, saying they are cured. His dwelling was not far from the town in a house of the Company, at Hulstsdorp so called after General Hulst who at the besieging of Colombo, resided there. In this house he exercised his religion and numbers came to him, to the no small injury of christianity. But on a representation to the Governor, he was forbidden and the visits of the natives were prevented. Then he again feigned an inclination to christianity, but shortly afterwards fled by night, and passing through the King's territories he was apprehended, and, report says, cut to pieces at the King's command, while others still hold out that he lives."

In the same letter, from which I have made this long extract, an extraordinary passage occurs from which it appears that in those days the clergy also kept slaves and that these were not treated always in the most gentle manner. "In our former letter of 26 December 1675 we mentioned the removal from Jaffna of the Rev. J. Durenus, caused by an action brought against

him for chastising his slave whose death it was alleged was owing to severe punishment. The matter was referred to the Supreme Government at Batavia, whither he was sent last year, with all the documents on the subject. We have since understood that he was restored and stationed at Ternaten, where after a short continuance he and most of his children died."

It has been mentioned that a member of the Politic Council had always a seat in the Consistory, a letter from Colombo to Jaffna dated 1683 has the following remarks. "The attendance of the Honble Commissaris Politic in our Ecclesiastical meeting takes place with the best understanding. His seat is at the end of the table over against our President, covered with scarlet broadcloth, and, to prevent mistakes, pen and ink are placed before him, to note down our conclusions, which in important cases are dictated to him a *verbo ad verbum.* He, in his turn, communicates to us in writing, or allows us to record the propositions or approvals of His Excellency The Governor and his Honble Council."

Respecting the Dutch Congregations in the Colombo district the following statement was given in 1684. "We three undersigned ministers serve the Churches of Colombo, Negombo, Tutucoreen and Calpentyn. The Dutch congregation at Colombo consists, of between 140 and 150 members, 26 members have either died or left the place during the last year. We have here an Ecclesia Ambulatoria, in which among the Company's servants some depart and others arrive, as the service of the Company requires them, which is the case in all India. The Negombo congregation consists of 20 members, Tutucoreen 18 and Calpentyn 8, which latter place was formerly reckoned under Manaar but a few months ago Government has placed it under Colombo. There is here (Colombo) preaching thrice a week, and on Thursdays after Divine Service, a catechizing for the young. Two krankbezoekers are also

employed here, the one to read and conduct singing in the Church, and to offer up the daily evening prayers at the Governor's house, and the other to perform similar duties in the hospital. In the Colombo district we have 25 native schools with 2508 children, 9 of these schools belong to Negombo with 517 children. We have lost by death this year 3 ministers, namely one at Galle, the other at Matura and the third at Jaffna, after a short residence in the Colony; to fill up their vacancies Trincomalie and Batticaloa had to be deprived." The Colombo district had, native christians 24,753, including 4,033 children; children baptized from March 1683 to May 1684, 1,450; adults both men and women who had left heathenism and embraced christianity 140—couples married 363. In the Jaffna district exclusive of Manaar, native christians 141,456. Besides these there were said to be many hundreds professing Roman Catholicism. On native christians the following remarks occurs.

"The reason why we designate the native christians, by the name of nominal or baptized christians is because there is reason to apprehend that many profess christianity from worldly motives, to derive advantages from the christian Government and such like other worldly views, rather than from sincere love to the truth and the christian religion and for their salvation, not unlike those, who, under the first christian Emperor when christianity began to have ascendency in the world, forsook heathenism and embraced it. Nevertheless we believe, and, as far as we can judge from appearances in the spirit of charity, are assured by the experience of many years that among the multitude there are many sincere hearts who in knowledge, and love of the truth have embraced christianity seeking their salvation solely in the obedience and death of our Lord Jesus Christ. But at the same time it is unquestionable that among us in this Island native christianity in the gross is in a very tender and weak state; but who will despise the day of small things? Baptism we administer with all caution and circumspection. Against

devil-worship and heathenish superstitions practised in some places the Governor in Council has issued good orders and placards, whereby as much as possible such practices are prevented, as also against the public superstitious practices of popery, to which some are still strongly attached."

About this time the Batavian clergy put the question to their brethren in Ceylon whether the Portuguese language as a medium for the purposes of religion be necessary and useful. The latter replied, that as it was a language commonly spoken in the Island, especially in the Colombo district, its more general adoption would be productive of great good; and that although in 1668 both the local Civil and Ecclesiastical authorities had resolved that the language should be discouraged in order to its dying away, and had taken strenuous measures to that effect, yet that experience had hitherto shewn them the impracticability. The new Testament in Portuguese had been published in Holland by order of the Company, several copies were distributed in Ceylon, and the demand for them was increasing. But as it was not considered a very good version, the phraseology being in several places incorrect, it became a subject of correspondence whether a fresh supply should be granted, or a revised edition published, the latter was resolved upon, but in the mean time 50 copies of the old edition were received from Batavia to be distributed and used (the incorrect places amended with the pen) with the prospect of being soon superseded. There was also in circulation a little Portuguese work against popery, entitled a dialogue between a pastor and a farmer, translated from the Dutch and published in Holland in 1682.

In 1685 the number of clergymen stood thus, Jaffna 4, Colombo 3, Galle 2 and Matura 1. Jaffna was looked upon as the most import sphere of operation.

An official letter from the consistory to the XVII Representatives of the Company in 1689 gives this mention of rural Churches and Schools. "At the conquest of Colombo by the Dutch, the

King of Kandy removed most of the inhabitants of the lower provinces to the interior, whereby little opportunity was afforded in the first years to establish Schools and Churches among the natives; so that a commencement was made at the time here and there only in the maritime parts which were better inhabited. Subsequently however the people returned gradually from the mountain districts, and as opportunity offered, Churches and Schools were located wherever there was a prospect of continuance and progress, until their number in places under the command of this town, has increased to 27 besides 7 more in and about Negombo, under the supervision of the clergy of this town (Colombo). The commencement of this work was feeble and subject to many interruptions, which have been successively overcome, and we are labouring with more certainty of good results. According as the experience of each succeeding day taught us what was requisite for the continued welfare and greater efficiency of these Churches and Schools, we made suggestions to the Government, upon which we have received good orders and regulations from the present Governer Laurens Pyl. Now nothing more is required than that these regulations be brought into practice, and maintained, for the advance or decline of Churches and Schools depends upon their enforcement or neglect," They thought it unnecessary to enter into particulars, as a detailed report had been called for by the Governor in 1685, to be laid before the Company. The main object of their present communication was to complain of recent attempts to overthrow christianity.

The Portuguese, the late occupants of the country destroyed the dagobas and heathen edifices, and did not tolerate the public exercises of devil-worship. The Dutch also issued in 1682 strict placards against all such ceremonies and inflicted heavy penalties; the Governor judging that as the people were not as yet free from the leaven of heathenism, and the display of ceremonies had great influence on the mind, these practices

would be most prejudicial to the incepient state of native christianity. The Roman Catholics on the other hand with their showy ceremonies had drawn away several weak members. After this introduction they proceed to their complaint

"Heathenism, which for the last years had lost its influence to a great extent, so that many left it for christianity, has of late begun wonderfully to bestir itself through the agitations of certain ill disposed persons, who, not content with their present improved state have not only by ingratiating themselves with the new King of Kandy and his courtiers been seeking to be absolved from the existing orders and regulations respecting schools, but have also effected a demand from the court of Kandy for the re-erection of dagobas in the lower provinces, and the restoration of the lands, whose revenues formerly supported the dagobas and their priests, and consequently for the revival of idolatry. If this be conceded the orders respecting native Churches and Schools can no more be enforced, and defection from christianity will be on the increase."

The clergy further stated that they had called the attention of the local Government to the apprehended evil, from whom they had received the assurance through their Commissary Politic, that Government would do all in their power to assist the clergy in favouring the work of christianity by discountenancing idolatry. But it appears that the partial measures of the civil power did not satisfy the clergy, as will appear in the case of the temple of Calany. The secret agent or instigator in the attempt to restore temples and temple domains was a certain moorman in the capacity of Bannaeke or Sabandeur in the Company's service, who got his wife's brother Jasondere Appoohamy to go to the King of Kandy and move him to send the embassy to the Dutch Governor.

With the hope of checking the public exercise of heathenism the clergy had applied to the local Government for permission to convert a certain mandou which stood a short dis-

tance from the foot of the hill of Calany, where the ruins of an ancient and renounced dagoba existed, into a christian school. This project of erecting a building dedicated to the service of the true God upon the ruins or in the contiguity of an idolatrous temple, which was done with success by the first christian Emperor, who converted the temples of idols into temples of the true God, the clergy were of opinion would operate to diminish the resort of so many people, not only heathens but nominal christians, both from the district under Colombo and from other parts. They allude to their having in like manner built a school near Negombo on the ruins of Roman Catholic Chapel, whereby the numerous pilgrimages thither of Roman Catholic Devotees eventually died away.

But they did not find the same results at Calany; though there was a school, pilgrims became rather more numerous. They ascribed their failure to the want of an unconditional interdict from Government. They therefore requested the XVII Representatives to aid them in the contest between the kingdom of darkness and of light, that the cause of God might prevail over the cause of the devil, by enforcing the application of the placards of 1682 against the public exercise of heathen ceremonies to Calany. For what would the prohibition in other places avail if Calany, which was the seat of Buddhism in the Company's territories, and that in the vicinity of Colombo, were allowed freely to exercise its superstitions, under the immediate eye, as it were, of Government. Heathenism would continue in full force; the people would remain buddhists; the weak christians, who were not free from the seeds of superstitions, would be drawn away; the clergy would be in danger of unhallowing the sacrament of baptism, by administering it to children of parents who secretly worshipped images, while there were no means of detecting them; the priests would pervade the land, and practice their worship in defiance of the clergy. The local Government were disinclined to forbid Calany lest it

should displease the Court of Kandy and especially a certain Ganebandaar and thus prevent the establishing of permanent peace with the Singhalese King, or at least weaken their treaty with him which was about to be renewed.

It was therefore the opinion of the Civil power that natives who professed heathenism should not be forbidden the exercise of their religion, but only the christians prevented taking a part therein, and punished when detected. The contra-arguments of the clergy were; that if Calany was allowed to be the throne of heathenism the evil would spread, and vain would be all preventive measures, that it was impracticable to discover among the concourse of pilgrims to Calany those who professed christianity, that it was impossible to prevent it in individual cases, unless it was universally prevented in the Company's territories; that it was to be questioned whether the wish to continue Calany originated in the Kandian Court, and whither its discontinuance would destroy the peace or weaken the treaty; that the whole matter was only the pretence of the Bandaar, and the instigation of the lower-provinces; and must not these people as the subjects of the Company submit to the laws and commands of their rulers, and have no intercourse with the upper-provinces? The clergy declared that they would not have troubled the XVII Representatives with this matter were it not for the care and zeal they felt for the cause of christianity, which perhaps might be a blind zeal, but they were not conscious of that, they did not wish to be disturbers of social peace, but as Elijah withstood the prophets of Baal, so they wished to oppose heathenism through good and evil report. They would leave the decision with the high authorities, conscious that in thus coming forward they were doing their duty. They were confident that heathenism would diminish if a christian place of worship were erected next to the temple, that God might speak there as well as the devil; so would truth begin to triumph, as the presence of the ark in his own temple caused dagon to fall.

This year was remarkable for the projection of the Singhalese seminary, for the benefit of Colombo, Galle and Matura. The Government submitted the consideration of it to the Colombo consistory; each member gave in writing his opinion as to the most practicable plan, after which a meeting was held and their proceeding were forwarded to the East India Company. But a delay of two or three years occurred before the plan was brought to maturity. In consideration of increased labours and extended plans of usefulness suggestions were also submitted to Government for augmenting the number of ministers. The Rev. Mr. Roman was asked in the meeting whether he intended remaining in India, he answered that his time of life did not permit him to study the native languages, he saw some likelihood of acquiring the Portuguese, but he would prefer a station where he would not be called on to take charge of native schools and congregations. Here was no such station in Ceylon, and it was recommended to Government that he should exchange with Mr. Clement at Negapatam, who was a young man and inclined to remain a long time in India, and likely to prove a valuable instrument in the work of native christianity. The arrangement was sanctioned. The consistory further requested Mr. Spegt, whose term of service was expired to continue longer in the colony in the present emergency, on account of his local experience. He thanked his brethren for their estimation of his services, but regretted that circumstances placed it out of his power to give a decided answer.

There was a concern for the welfare of native christianity; the number of ministers able to take charge of the rural Churches and schools was small; the stations required to be frequently inspected; they used to be visited every five weeks, it should never be less than once a quarter, in order that the interest might be kept up, which could be done in no other way than by frequent and continued inspection and visitation, especially at a time when so many means were employed to revive hea-

thenism; and the classes held out little prospect of procuring men of sufficient suitability for colonial Churches, especially as the political state of Holland operated unfavourably on the number of theological students at the universities.

At Jaffna in 1691 fresh schemes were contemplated for the better propagation of the christian religion. H. A, Van Rhede of Drakenstein Lord of Meydreght, Commissary General, when on his visit through the Jaffna provinces, finding by observation that among the natives "many were imbued with the blind "superstition of popery through the emissaries of Portuguese "priests from the coast of Coromandel; while others had little "true conception of the reformed religion notwithstanding that "its fundamental truths had for a series of years been incul- "cated at the native churches and in their own tongue," projected the establishing of a seminary at Jaffna, to prepare natives by means of the Dutch language, for the work of teaching their countrymen. It was observed that this was the practice pursued by the Roman Catholics. Native agency was found the more necessary as few Europeans were sufficiently familiar with the language effectually to communicate with the people. With the exception of Mr. De Mey, who was born and had spent his childhood in India, and for that reason supposed to have been gifted with facilities above his brethren in the ministry, for acquiring a thorough intimacy with the Tamil language and who was made Rector of the Tamil seminary at Jaffna, none had as yet been able freely to preach in that language. Mr. J. D. Voogt who had arrived in 1669 could read and write it well, and was busy composing a Tamil Grammar. The frequent changes in the location of the clergy from settlement to settlement, and unexpected deaths had been a great draw-back. They were however busily preparing the way for their successors, by compiling dictionaries and grammars. They had succeeded in making a Tamil and Dutch, a Portuguese and Singhalese, and a Singhalese and Dutch dictionary; and also translated into Tamil the I Epistle of Peter.

They state that they laboured under the difficulty of finding suitable words in the native languages to convey just ideas of gospel truths. Instructions were sent from Holland "that a few "native children in their tender years should be taken under "the care and tuition of the clergy, to be brought up from "their childhood in the knowledge of christianity and afterwards "to be fitted for the work of preachers." This year two new clergymen arrived from Holland, but one of them, Livius, a young man met with a watery grave in the Colombo roads, 4 days after his landing, while fetching his luggage from the ship. His death was deeply regretted as he was reported very promising, full of zeal and application.

In 1692 the East India Company replied favourable on the Calany question; that they would not allow heathen practices in the neighbourhood of their chief town, upon which the clergy opened an establishment there and ordered the priests to remove. The classis of Walcheren writing generally on the influence of heathenism, asked the clergy to communicate in their next letter a few prudent rules or measures that might be applied to prevent the evil, as suggestions to the XVII Representatives. It appears all along that the clergy had a great idea of the interposition of the civil arm to put down both buddhism and popery.

In connection with the Calany question the following paragraph occurs in the annual Ecclesiastical report, which though containing perhaps nothing new will shew the amount of knowledge of buddhism then in possession. "At the hill there are still a few insignificant remains of one of the most renowned and frequented dagobas in the Island, to the honor of buddah, named Goutama, the God of this world, whom they call Callijoegoe and reckon, the fourth. Of his doctrine and religion, though much pains have been taken, we cannot obtain certain and satisfactory information. The possessors of their religious works have refused them to us, fearing that we shall ridicule

or unhallow them, and the nominal christians are apprehensive lest we should discover that under the name of christians they are still in heart buddhists. In the voyage of the French Ambassador to Siam in 1685 mention is made of the Siamese deity, Somonokkodon. This is the same whom they here call Buddah. The description given in that work of the deeds of the former agrees in a great measure with that given in the Singhalese books of Buddah, from whose death they calculate 2232 years. They say that Buddah departed to Pegu or Tanasserim, near Siam. The priests of Buddah, called Sangataans wear the same costume as the Talapoins of Siam. The chief priest here used to acknowledge the chief priest of that country as his superior, from whom he received his instructions. A few years ago the King of Kandy applied to His Excellency The Governor for a ship to convey some of his priests to Tanasserim. The chronicle of their Kings and first settlers in the Island states that they arrived here under the command of the son of a powerful monarch of Siam, and exercised the religion of that country, which was the first religion established in Ceylon. But this prince and his 700 followers not having with them wives, but obtained them from the opposite coast, the religion of the continent became propagated by the connection, as also by the imigration of the coast people. To this circumstance is attributed the equal prevalence of the Tamil and Singhalese languages, and the increasing introduction of words from the former into the latter."

It was remarked about this time that Roman Catholic writers speaking in their works of the manner in which the priests, and especially the jesuits introduced and propagated their doctrine in India and particularly in Ceylon say, that their missionaries represented themselves to the native chiefs as persons learned in astronomy, mathematics and natural philosophy, and shewed, in order to make the better impression, some instruments or machines; that they began with giving instruc-

tion in the arts and sciences, infusing at the same time, but imperceptibly their religious tenets; and that they thus gained the confidence of the people, and secured the good will of the learned in the land. The clergy of the Dutch Church in Ceylon wished to profit from this plan. They observed that the more civilized portion of the inhabitants set a high value on natural philosophy; that they were fond of astrology, supposing their daily actions and pursuits to be regulated by the influence of good and evil planets, being in the habit of consulting their astrologers as to the planets under which their children were born, to hear their fate foretold. The classes were therefore recommended in their selection of ministers for Ceylon to give the preference to such as were proficient in the sciences; not only that their knowledge may gain them the esteem of the natives, but also to instruct the students of the seminary on the same subjects, and thus assist to rectify the prevailing erroneous notions of the native of the heavenly bodies and of the solar system, and in that manner also to lead the people up to the knowledge of the only true Creator of heaven and earth.

The Rev. Simon Cat was day and night employed in Singhalese; he had translated part of the gospel of Matthew; and was now making preparations for the seminary; his Singhalese dictionary was completed, but his age being more than 60 years, prevented his going on so successfully as to meet the demand. A Tamil version was completed of the Epistle of James; and of the Acts up to the 14th chapter.

In 1693 three ministers arrived, of whom one devoted himself to the seminary, and the other went to live in the country for the sake of greater facility in acquiring Singhalese. One was removed from Jaffna to Tranquebar, another from Cochin to Colombo. In 1695 Marinus Mazius, an eminently useful man, had reached his 80th year, and was allowed to retire from service, but continued to attend the consistory meeting and assist his brethren with his experience of Indian Churches. The

Rev. Mr. Ruel was preaching in Portuguese, and also attending to the Singhalese language; in which he was able to read and write. In order to make better progress he took up his residence afterwards at Morottoo; it being so arranged that his share of pastoral duties in Dutch should be divided among the Colombo ministers, who in turn were relieved of the inspection of schools and native congregations by his taking that department entirely upon himself.

In a communication to the classis of North Holland, in 1695, a passage occurs which is worthy of insertion. "And now to say something more of the difficulties which you see in raising local ministers, we do not know why the Indian Churches should not, with the sanction of Government, and no other impediments presenting themselves, raise persons out of the seminary, of sufficient ability, and of irreproachable life, as proponents or even ministers, who could with more success and effect preach in their own tongue the wonderful works of God and Christ crucified. None of our brethren but Mr. A. De Mey have hitherto preached in Tamil with much benefit.

We make this suggestion because the Churches in this and other colonies are not entirely dependent on the Fatherland Church, as the celebrated Geisbertus Voetsius Professor of theology has amply pointed out in his politia theologia page 103 &c., in his reply to the question: whether the Netherland Churches, because they first planted the Indian Churches, have an abiding power to select ministers, and supply the Churches which have already sprung up and to govern them with absolute authority, as if these were destitute of all power or right in this respect, and remained subject to and dependent upon the Church of Netherland. The celebrated writer in favour of the Colonial Churches adduces his arguments from scripture, from the primitive gentile churches planted by believers from Judea, and from the principles of the Reformation.

We know also that it has been practiced by the English in New England where various Churches exist, in which natives have been admitted to the ministry, as appears in a letter from Boston by the Rev. Crescent Mather to Mr. J. Leusden, Professor in oriental languages at Utrecht. After speaking of the pious zeal of Rev. J. Elliot, who after acquiring the native languages translated the whole Bible, and planted a Church consisting of converted Indians, Mr. Mather states, the pastor in charge thereof is by birth a native, named Daniel; besides which, he says, there are several others whose pastors are all Americans. Of these Churches he enumerates 24. Even the Churches in the Fatherland are not foreign to this plan, for they judge that theological seminaries ought to be established, as appears from the opinion given by the theological professors of Leylen in 1622; but especially from article 17 of the Synod of South-Holland held at Gouda in 1620 who approved of and commended it as an edifying christian work for the salvation of many blind heathens. Since then it has been adopted by the English in America; and the Fatherland Churches have for years spoken in a tone of high approbation that in these regions also a seminary be established for native youths, to prepare proponents and ministers for the extension of the true reformed christian religion; we neither suppose nor expect (no other difficulties presenting themselves in this respect) that the Fatherland Churches will now raise any objection or opposition."

In 1696 the consistory of Galle consulted them of Colombo about the reception of slaves as communicants, and whether previous information should be given to Government. The reply was that although caution was necessary yet when it had been ascertained that no objection existed as to the amount of religious knowledge and as to moral conduct, they should be admitted; that it had been the constant practice to recognize as Church members the slaves who came over from Batavia

with certificates; and that as this was a matter purely Ecclesiastical there was no necessity of a reference to Government. The origin of these inquiries was not so much the novelty of the case, but an unpleasant dispute in the Church of Galle between certain of the congregation and the members of the consistory themselves, about the admission of a slave girl who came with her mistress from Matura. One of the clergymen refused to admit her, though she was furnished with a good testimony from the Matura Church, on the ground of ill-conduct which he refused to specify or substantiate. The contention was protracted, led to unwarrantable proceedings in the meeting, and terminated in the removal by Government of the ministers to other stations.

In a letter to the XVII Representatives dated 1697 we have the following account of translations. "Since it has pleased God to bring this Island under your Government we have endeavoured with all zeal to apply every possible means to propagate christianity among the natives, establishing schools in all places and composing for their instruction questions and answers on the fundamentals of christianity, translated first into Portuguese and afterwards into Tamil, for the Jaffna congregations, and subsequently into Singhalese. But as none of the ministers were found with competent knowledge of this language, and the work was done by certain natives acquainted with the Portuguese and Singhalese languages, it appeared that the version was imperfect, several passages of which not conveying the meaning properly. We were however obliged to help ourselves with it until the year 1696, when under the supervision of the Rev. Simon Cat a revised version appeared, which is now by order of the Government introduced into all the schools. We have faithfully communicated this circumstance that your Lordships may perceive whence it is the inhabitants have, generally speaking, made so little progress in christianity. Indeed all the labour and pains bestowed by constant visitations will produce little fruit so long

as the means of instruction remain defective. Because there has not been one of the clergy sufficiently advanced in Singhalese, little instruction could, comparatively speaking, be communicated.

The Rev. J. Ruel has by the grace of God succeeded so far as to preach his first Singhalese sermon on the 14th of October 1696. Being better able to judge of the correctness of existing versions he has introduced several idiomatic improvements. If now we were supplied with two or three young ministers, inclined to master the language, then, under divine blessing, might we expect to see some real good done among this people. It is true that with respect to members we are well supplied, especially at Colombo, but with respect to the nature of the work to be done, ministers are not many. M. Masius has retired on account of age and infirmity; Simon Cat a man of 72 years and infirm in body has ceased to preach, but is going on with his Singhalese and Tamil dictionaries, and other books for the seminary. Ruel also has been allowed to discontinue public preaching on account of his other engagements. The Rev. Mr. Specht is now 50 years of age; and his indisposition has increased to such a degree as to confine him to his bed, so that but two remain capable of preaching, Vander Bank and Meerland, the latter about 55 years of age, infirm, and not likely to continue long; and the former is entirely prevented by his heavy duties from applying himself to Singhalese. If it should please the Almighty to remove by death S. Cat and J. Ruel, no one would be left to do anything for the good of native christianity."

In the next year two died at Colombo; one sent out from Holland died on the voyage. Two were about to leave the colony, so that there remained in all but five, which called forth an urgent request for more ministers. This year an angry letter was received from the Batavian consistory about two ministers who had arrived there from Jaffna without the necessary

testimonials. It appears that they departed on account of certain misunderstanding which had arisen at Jaffna, and had rendered their ministration less acceptable to the people. The Colombo consistory with the co-operation of Government had forbidden the Jaffna Church to grant the document, which the Batavian people considered an unjustifiable interference with the liberty of individual Churches and congregations; and an injury to the said ministers not only because it deprived them of a fresh employment, but because both they and their wives were furnished by the Jaffna congregation with attestations of membership, which was sufficient proof that no objection had been made to their life and christian conversation. The classes on being informed of the matter upheld the Colombo consistory. A few years previous to this there was also at Trincomalie an unpleasant occurrence which brought forth a lengthy correspondence. A deacon was excommunicated after repeated admonitions on the charge of intemperance and domestic disturbances. The aggrieved party would not submit to the censure and brought the case before the Magistrate. The Trincomalie consistory were thought to have committed themselves by giving reasons for their step to the Magistrate, who after all acknowledged that he could not entertain the case, which was of an Ecclesiastical nature.

In a letter of the classis in 1700 a few remarks are made which would indicate that notwithstanding their pious and zealous efforts to establish religion both in Ceylon and in the colonies, abuses existed among the Dutch which could not but have a contrary effect. "But worthy Sirs and Brethren we cannot omit giving utterance to our anxious thoughts on the state of Indian Churches, both with respect to heathens who embrace the christian faith as also with respect to Europeans, on account of the following circumstances which have reached our ears, and we believe on good authority.

1st—Respecting the natives, that in some places attempts are made by improper and unallowable means to coerce them to

the reception of christianity, that is of baptism; that they who are not baptized are declared to have forfeited a third of their property; and that fines are imposed on those baptized who do not come to Church, nor send their children to school.

2ndly—Touching Europeans, first, that in all Psalm books used by the Company, the words, "all perjured persons" are left out of the form for the administration of the LORD's Supper, from whence it would appear either that they could not observe their oath in the manner in which it was taken from them, or that they did not consider perjury to be a sin.

3dly—That attempts are made to dispense with preaching on the LORD's day, and that while on occasions of the departure of the fleet to the Fatherland the prescribed day of fasting and prayer is observed for their safe arrival, the ships weigh anchor either before or during the religious service on shore, whereby no opportunity is offered to the mariners, for whom indeed the prayers are offered, to take a part therein.

4thly—That hardly a month passes but illegitimate children of Europeans are brought for baptism, while sailors, soldiers, quartermasters and corporals are forbidden to contract marriages; so that when they are reprimanded the reply immediately is, "marriage is forbidden, allow us then to marry."

Rev. Sirs and Brethren we would not judge rashly, as if all these things are so, for we hope and wish the contrary, but still in allusion to the natives we are of opinion that such is not the way to advance the Kingdom of CHRIST; our weapons for the casting down of satan's kingdom among them must not be carnal but spiritual. If we would bring the heathen to GOD's holy hill, the glory of the LORD must be proclaimed to them by the gospel. The truth of the gospel is the sceptre with which JESUS reigns in the midst of his enemies. No compulsion on the mind of a heathen to forsake his error and to believe in CHRIST can avail; penalties, force, and such like will effect nothing. Do any in consequence of these means adopt chris-

tianity, they are and remain nevertheless the enemies of CHRIST, his cross and his truth, they submit to him but in appearance. You know how cautiously the Jewish Church acted with their proselytes, as also the primitive christians when they admitted many out of heathenism as members of CHRIST Church. That laudable example ought the overseers of CHRIST still to follow. As to our remark about Europeans: you know how heinous the sin of perjury is, and how severely it was punished even among pagans, as appears from the writings of Plato, Plutarch, Sophocles &c., who said that even the posterity of perjurers were visited with the sins of their fathers. And what is more proper than that they, for whose prosperous voyage a day of prayer is solemnly set apart, should also join and pray for themselves. And what offence fornication among christians must cause to heathens you can yourselves judge. How desirable therefore that all we have mentioned be removed and reformed. To that end we shall do our best, and recommend you to guard with all vigilance against these offences; and is your labour in vain, you have the inward satisfaction of having done your sacred duty."

In reply to the application for more ministers, the classis replied, that their delegate had appeared before the Council of XVII and forcibly represented the likelihood of the Island becoming destitute of ministers by the occurrence of the least inconvenience; that there was a time when the Island had 14 or 15, and that there were now but 4 capable of doing duty. of whom Agotha, at Galle was far advanced in life; Doude, at Jaffna not yet restored to health; and that since the last 18 months they had been deprived of 5 ministers. The arrangement was then made that one or two who could be spared in Java and Malacca should proceed to Ceylon. A selection of six was also made, four for Java and its dependencies, one for Ceylon, and one for the Cape, the latter being required to preach in French as well as in Dutch for the benefit of the French refugees settled at the Cape.

The Rev. Mr. Cronenburgh who had returned to Holland applied to the Company to allow a certain Singhalese youth in Ceylon who had given much satisfaction, when under his tuition, to come over to Holland to be prepared for the ministry. The Company disapproved of it, thinking that if he was promising he could be employed on the spot, if not as proponent, as catechist; stating that a similar trial had been made of one from Batavia, who did not answer their expectations, but proved more unserviceable than serviceable. As successor to Mr. Ruel, who was the greatest Singhalese scholar in Ceylon at the time, the classis had engaged Mr. Riemersma, who expressed his willingness not only to go out to Ceylon, but to take upon himself exclusively the Singhalese department.

In 1700 there were in the Colombo district 39 native Churches and schools, Galle and Matura 31, Jaffna, Trincomalie and Batticaloa 38. For want of better supervision which was owing to the small number of ministers, the Singhalese congregations were in a poor state; in the Colombo district things were more satisfactory; several of the inhabitants could give an account of the hope that was in them, and 90 additional communicants were received in that year. Several little religious works were translated into Singhalese. The reports and correspondence for 20 successive years contain little that is remarkable. The great want of additional ministers was the reigning topic, which continued till 1718 when five were sent out at once, of whom two were for Jaffna and two for Galle. About this time, when the seminary began to supply Singhalese and Malabar young men, native proponents began to be employed. At Jaffna there were two Malabar, and at Galle two Singhalese proponents.

In 1711 the Rev. Mr. Conyn submitted to the Governor his new translation of Matthew, Mark and Luke. The version was carefully examined with the help of the Interpreters of Government, and pronounced good.

In 1720 the Dutch congregation at Colombo had 175 communicants, at Negombo, Caltura and Hangwelle together 269, Jaffna 123, Manar 30, Trincomalie 35, Batticaloa 31, Galle 90 and Matura 21. Two krankbezoekers were sent out from Holland. The Leper Hospital near Colombo began from this time to be visited quarterly by a minister, accompanied by an elder, and the LORD's Supper was administered to the patients who were members. Negombo was supplied with a resident minister. Mr. Cramer, who had come out in the capacity of proponent, and had been applying himself for several years to the Tamil language at Jaffna, as also assisting the other clergy occasionally by preaching, was ordained and stationed at Negombo, where he was very acceptable both to the European and Native congregations in and about that town. Heathenism and popery had prevailed there, but now the pure doctrine of the gospel was confessed, and 180 natives both Tamils and Singhalese were stated communicants. Cotta was one of the most flourishing native congregations, having 196 Church members with an increase in the year 1723 of 26. The favourable report given of these christians by the clergy excited the interest of the Governor, who, directed that a handsome Church be built at Cotta. Respecting the religious knowledge of adults among the Singhalese about Colombo the following remarks are made in the report of 1724. "It is hardly probable that the amount of knowledge in those who have just emerged from the darkness of heathenism to the light of the gospel can be so great as with those who from their birth and as it were by inheritance are blessed with the means of grace, which are very scanty among this people. It is also true, that though they bear the name of christian, yet many are found with little knowledge and love of our religion, which is no wonder when we consider their natural and innate love of their own religion or rather idolatry. Although the means employed for their benefit, are few, we must still declare that our efforts have not been in vain; we have with plea-

sure observed with how much purity in many places divine truths and the articles of our faith are confessed by converts from heathenism; and although there is much ignorance among the generality, yet it is delightful to notice their deep silence and serious attention during the explanation of gospel truths, which manifests their willingness to learn, and their reverence for God's word, and which to us is an earnest of better days. We hope that our admirable catechism, of Heidelberg, in the translation of which Mr. Conyn is busily engaged, will, under divine blessing, be most successfully introduced." As a proof of their attachment to heathenism, the report mentions, the great number of devil's trees, which I suppose are the sacred trees of buddhu, and recommends that they be eradicated by order of Government. The clergy say they do not fail earnestly to exhort and warn the people against such idolatrous practices. The clergy of Galle, writing to them of Colombo, state their discouragements, the people being hostile to christianity and wedded to heathenism.

The Colombo consistory express their surprise at this gloomy representation as it did not agree with the satisfaction expressed in the communication of the previous year on the state of native congregations, the progress of schools, and the good discipline and religious instruction of the masters. "Could they have retrograded so suddenly? (they inquire). We cannot understand it; since you are so zealous in kindling every where the true light and in advancing the good cause; for which reason we would regret the more if the people were gone backward. But we would hope the best, and, without detracting from the well-merited praise of yourselves and your predecessors, we would rather believe, that possibly, from want of sufficient experience of the character of the people, expressions have proceeded from your pen, which set forth their declension in a rather magnified form. It has long been found that they are a people who have almost no knowledge of their heathenish

religion, not a single tenet of which they are able to state; knowing nothing more than that there are good and evil hours to men, ascertained from certain prognostications, that the heavenly bodies are the guardians of human life, which however they cannot in the least explain or account for, (superstitions from which even many European protestants are not free). Exorcism, transmigration of souls into certain animals, distinctions of cast (if indeed this be a part of their religion) are matters, from which, as experience teaches, they are easily recovered by means of good instruction and even led to regard them as ridiculous deceptions. We should also be cautious lest we designate some as attached to heathenism, who may not in reality be so, or of whom it cannot be asserted on good authority; for remember that not all the inhabitants of the Galle district belong to the schools; the majority are professed heathens; that these publicly practice their superstitions is obvious, but we should carefully distinguish such as attend our schools and Churches, though it may be that some of the former class creep in."

In 1724 a Resolution of the Politic Council proposed that since the vigorous prosecution of the translation of the scriptures into Singhalese was highly desirable, the Rev. Mr. Conyn who had already translated the three gospels, should proceed with the rest of the New Testament, and that he be assisted by the Rev. Wetzelius, who had applied himself with success to that language and had translated D'Outreins sketch of religion; and that these two be relieved of their ministerial duties in Dutch, by the other clergy, in order that more leisure be given for their Singhalese studies. The proposal was gladly accepted. Mr. Wetzelius was highly spoken of for his attainments; he preached in Singhalese also with great success to a concourse of natives. The Negombo proponent, having proved a disgrace to his calling, was dismissed, but the two who had been lately promoted from the seminary were conducting them-

selves well, and appeared useful. Frequent complaints were made about two Jaffna proponents.

In 1729 the Dutch congregation was represented to be in a flourishing state, under the figure of a vine, which can indeed bear good grapes, though the number be not great, nor all come to perfection, nor be so apparent to spectators; but the husbandman can satisfy himself that the vine has not been neglected, and that the fruit though not abundant is of a good quality. A great drawback to the Dutch congregation was that its members, being mostly Company's servants, were not permanent, but had continually to remove from one station to another. But the next year it was remarked that they could be more exemplary. The state of native christians was said this year, to be melancholy, heathenism had revived among nominal christians; temples and sanctuaries for images exceeded in number the Churches and schools, which latter had often to be closed on account of priests who had settled almost in every village, to destroy what had been built up with much care, and who were more esteemed than the clergyman. In the Colombo district however things were not so bad; there was no public manifestation of heathenism; while many were found at the annual visitation to possess a decent amount of knowledge, and an eagerness to learn, which was encouraging and hopeful.

In 1730 there were at Colombo, Ministers 5, native proponents 2, krankbezoekers 3, one at Hangwelle, one at Negombo and one at Caltura. Dutch congregation at Colombo 405 members, in the Leper Hospital 15, at Calpentyn 15, at Negombo 21. Singhalese congregation at Cotta 316 members, at Negombo 130. Baptized persons in the Colombo district 40,621. At Jaffna, ministers 3, native proponents 2. Dutch congregation 190 members, at Manar 33, Trincomalie 49, Batticaloa 36. Baptized natives in the Jaffna district 169,256, of whom 26 were Church members, at Galle, ministers 2, Dutch congregation 109 members, Matura 26, natives professing the christian religion

78,691. The indifference of the Singhalese in this district arose to open acts of opposition against education and religion, which was complained of to the Governor, who promised to make inquiries. The Galle consistory consulted the Colombo consistory, how they were to act in cases of baptism; for since idolatry was becoming more prevalent, how could they recognize persons who practiced idolatry. The opinion of the Colombo Consistory was, that when it could be proved and ascertained that parents were secretly attached to idolatry, they ought to be refused, that otherwise it would be well to call the parents, examine and question them on their motives for desiring baptism to their children, and that if their answers manifested a decided attachment to the christian religion, they could not be refused, otherwise the minister would be going beyond what he was able to ascertain.

That this suggestion was adopted appears from their own statement. "The Rev. J. W. Marinus, in his annual visitation of the Galle and Matura Churches, demanded of those who came to be married, and to have their children baptized, whether they were more inclined to heathenism than to christianity, and then whether they were disposed with their own mouth to mention the principal tenets of their idolatry or superstition, which were specified to them, and to declare, as each tenet was successively set before them, that they abominated it as an impious work. These interrogations gave occasion to the rejection of several, which also might well have been done to those who replied to the questions laughing and jesting; but the reverend gentleman observed moderation being unwilling to take upon himself the responsibility of the great revolution in practice which would proceed from the strict introduction of this new method, and judging it sufficient for the present to expel as an example to the rest the hardened despisers of religion, who refused to abandon their superstitions. But inasmuch as we experience from time to time the wretched state of native Churches, through their obstinate refusal to destroy the places of heathen

worship, notwithstanding the stringent placards, we find ourselves in a dilemma. For were we to refuse those whom we judge incompetent, the number of baptized persons would become very small, the generality not concerning themselves much about it, the evil consequences of which would become still greater, while on the other hand our consciences will not allow us to baptize indiscriminately. We are therefore in great perplexity and beg your advice and assistance. In order to shew the melancholy state of things, we must refer to a commission lately executed by J. W. Marinus and two scholarchs, to revise and adjust the thombos throughout the district, with the view of preventing heathens by means of false witnesses to have their names registered as already baptized. Since the year 1721 there have always been applicants for having their names inscribed in the thombos as baptized, when they are about to get married, and as there was no end of such suspicious applicants, it was discovered after careful inquiry, that unbaptized persons came forward with false witnesses. In 1728 a commencement was made to redress this matter, which has been so far improved that a confrontation took place at every school between the villagers, and those who were recorded in the thombos, whereby we found a certain number who pretended to have been baptized. In order to hear and examine such the above commission was directed to go the round of all the schools. It was then found on the confession of the natives themselves that incest and much illegal intercourse existed. They married first after their heathenish rites, and after begetting children, used to have their bans published in the Church and their marriage solemnized. Great is the number of suspicious character, who will not name their husbands, but cohabit within the ties of consanguinity, and indeed with casts with whom they do not acknowledge matrimonial connection. When a man dies his widow lives with her late husband's brother, and when she has obtained children by him she, (or one her friends) calls them adopted children, in

order that these when grown up may marry her legitimate children. They have purposely left children unbaptized, as we understand, with the view of being able to betroth them to heathens, which has been verified by the commission. There are also a great many who have given their names with witnesses as baptized; of these a few have proved their baptism, the rest having alleged falsehoods. Since this investigation whereby the thombos have been rectified, none are enrolled as baptized who merely bring forward their witnesses to attest it, while we take care that they who are baptized are also duly registered. The commissioners were two whole months in the country, taking evidence daily from one school station to another; so that their report was a very copious document."

The obstacles to the success of christianity according to this Galle report, were. 1st. The evil example of native chiefs, who were incorrigible buddhists. To gratify their prejudice to cast and their pride of birth, they wanted a separate place of worship to themselves; their wives consequently never came to Church, nor their children to school. Notwithstanding the existing orders they allowed the places of worship to fall into decay, whilst they could, build for themselves spacious dwellings, like palaces. 2d. The public prevalence of idolatry, and the secret adherence to it, under the cloak of christianity. In 1730 and 31 Marinus and Weynman were in danger of losing their lives while on duty in the country. From their birth to their death the Singhalese are said to be buddhists in heart. When a child is born they consult astrologers. Is it sick, they tie charms to its neck, hands and feet. Does it eat rice for the first time, a heathen name is given it, letting go the name given at baptism. Would they undertake any work, they must needs first ascertain the lucky day, the propitious hour. Are they sick, or in adversity, devil ceremonies are performed; do they marry it must be in a good hour, accompanied with all manner of superstitions, do they die, their graves

are ornamented with white leaves, and cocoanuts as food for the deceased, for which purpose also they bring a few days after the burial rice and other victuals to the grave. They take offerings to Kattergam, in the King's territories, or they give them to the itinerant servants of dagobas. They honor a certain tree of buddhu, with flowers, lamps, rice &c. The highest benediction they can pronounce is. *May you become a buddhu.* They worship him at places where his image, made of clay, is erected, or where they say his bones are buried. 3d. The apathy of the Singhalese, and the indolence of the proponents. 4th. The non observance of the salutary placards issued by Government. 5th. The inefficiency and unfaithfulness of school-masters and other servants: but on the other hand, as they were not paid for teaching adults, reading sermons and going about to the people, they were irregular herein, and their poverty obliged them to seek some work out of school hours, to get money. The recommendation for a fixed pay was favourably received by Government. 6th. The offensive lives of many Europeans, and not to mention other instances, concubinage, not only among sailors and soldiers who may not marry, but also among those who may, even persons of rank and standing, which could not but create resentment on the part of the natives, who on being convicted of like offence must either pay a penalty or go to hard labour.

The Galle consistory complained that owing to the non-existence in Ceylon of an Ecclesiastical cœtus or presbytery invested with power to excommunicate and entertain important cases occurring in the respective Churches, they stood too much sub regimine mundano, which impeded them in the full exercise of Church discipline towards persons high in rank and office; an instance of which relating to their designed Governor Von Donberg they submitted to the classis in Holland with all the papers relating thereto. They complained further of great apathy in religion among Europeans, whose laxity also of conduct

had obliged them to debar some from the LORD's table. The Colombo consistory likewise regretted the backwardness of their congregation in attending divine service, except on feast days. A wordly spirit possessed many. The clergy admonished and warned sometimes powerfully, at other times gently and in love, but often without success. They found their work hard, and sighed unto the LORD that piety might shine forth in the conduct of the inhabitants. In this year, of the 42,129 professed native christians in Colombo district 988 were members; of 171,189 in Jaffna 18, and of 81,266 in Galle district only 6 were members.

In 1734, Roman Catholicism was getting a footing in Galle, which suggested the strict execution of the Government placards against popery. During the country visitation the minister destroyed seven places of heathen offering, without hinderance or molestation, which led to the inference that Government might easily if they would, crush idolatry altogether. The classes of Delft, Delfsland and Schieland, as also that of Walcheren in their reply of 1733, regretted that of the vast number baptized, so few were real professors, calling them '*Christianos sine Christo*,' and desired to know the reason or cause why the numbers of these two classes were so disproportionate, whether their profession of christianity was by birth, or by transition from idolatry, and what were the most effectual means of uprooting the evil. The Colombo consistory replied that as far as concerned their own district they had not so much cause of complaint about the prevalence of temples, priests and superstitious practices, though it was true such practices existed in secret; that they had 988 native communicants, which number would be greater if the means of grace were more copiously afforded, that there were but two places namely Negombo and Cotta in which the Sacraments were administered quarterly in Singhalese and Malabar so that several members had to travel twenty or thirty miles to attend on these occasions; that the

natives had to serve the Company and burdens to bear, which precluded the opportunity of receiving regular instruction; that the headmen were great obstacles to the moral improvement of the people. The other reasons which they specify have already been mentioned.

About this time the subject of "the separation or combination of the two Sacraments," as it was termed, was seriously discussed in the Synod of Holland; and the opinion of the clergy in the different colonies was requested. The subject regarded converts from heathenism to christianity, whether adult candidates for baptism should not invariably be required to observe the Sacrament of the Lord's Supper also and simultaneously and whether the observance of the latter should not be the condition of receiving the former. The question arose from the discrepancy between the many baptized and the few who communicated; and the object was to introduce some uniformity of practice in the colonies. The Ceylon clergy thought, as far as this colony was concerned, an unqualified union impracticable; that it would occasion the overthrow of all that had hitherto been done for the advancement of native christianity; that if they rejected adult candidates for baptism unless they partook also immediately of the Lord's Supper, these persons would invariably apply to the itinerant, so called Roman Catholic priests, who were to be found in every village, baptizing indiscriminately all who would consent; whereby a wide door would be opened to popery; and the clergy be subject to great difficulties whenever children were brought to them for baptism by parents who made the application on the ground of their own baptism by a Romish priest, but which they could not verify, not being furnished with certificates by those priests. They admitted that the number of baptized natives was great, and that of members disproportionately small, but they denied that the two Sacraments were altogether separated, as their Batavian brethren had made it appear. The great number of the former

class did not arise from numerous adult baptisms, for against one adult an hundred children were baptized at the visitation of rural Churches, and the numerous instances of infant baptism originated in the parents professing that they and their forefathers were christians from the Portuguese time. The Synod however decided on the absolute combination of the Sacraments, but left it to the consciences of the Ceylon clergy to deviate from the rule.

It was common among Dutch families to adopt native and also illegitimate children. About this time certain rules were framed to apply to the act of adoption and particularly to the baptism of such children. When a person expressed a wish to adopt and to have baptism administered to a child, the consistory were first to ascertain that the adopter was of good report in the Church and likely to give the child a christian education, upon which the individual was solemnly enjoined to the faithful discharge of the obligation he took upon himself. The reason for circumspection was, that many native parents, from a desire to have their children merely baptized, sometimes got their wish gratified in this manner by European families, who afterwards allowed the parent to keep the child, to the total neglect of a religious education.

In 1736 the consistory complained of Government interference in the election of elders and deacons. The practice hitherto had been for the meeting first to choose double the number actually required, and when Government had expressed their approbation of the names on the list, then to proceed to the selection out of these, which become final. Government now required them to make a selection at once of the number actually required and to submit it for final approbation. This was regarded as an infringement on their liberty, but does not appear to have been redressed. The members generally chosen were public servants, and therefore Government reserved to itself the power to say whether such persons could be conveniently spared to serve the Church.

In 1737 a question was raised about the name JEHOVAH in the Singhalese version, and it was agreed that it should not be rendered into Singhalese, but retained with a marginal explanation of its meaning. About this time, as the printing press came into full operation, the translation of the Old Testament was vigorously prosecuted, and Mr. Conyn, the greatest Singhalese scholar, was entrusted with the work. Before this time they had only manuscript copies of detached books of sacred scripture, and the only printed work, was Mr. Ruel's grammar, published in Holland with the Singhalese characters in wood-cuts. The Jaffna district had the following number of places of worship, Tenmoratchie, Wademoratchie and Patchilepale 12, Trincomalie, Batticaloa and the Wanny 4, Mantotte and Manaar 10, the Islands 9. The low state of christianity in the Island was made the subject of serious consideration and earnest prayer, and rather desponding letters were written to the classes.

It appears to have been the uniform practice of the Dutch Government to require persons who proposed settling as Colonists to report themselves and their intended occupation. In 1739 two persons arrived from Holland, belonging to the sect of Hernhutters or Moravian brethren; who were reported to the Governor as mechanics, but were not ecclesiastically known to the consistory. They at first attracted little public notice, but instead of following their professed occupation, they began after a while to hold, what the consistory termed, conventicles or unauthorized assemblies in private dwellings, in which, it is stated, offensive and fantastical propositions were discussed; such as, whether the Colombo congregation were a body of regenerate persons; whether their clergy had indeed received the Holy Ghost; whether the Sacrament might not with equal propriety be received of the hands of the Hernhutters, in their particular assemblies; whether it was right to communicate with an unregenerate congregation, and such like.

These individuals collected about 50 adherents, some Church members and others not; and two of the krankbezoekers took an active part in their meetings. The commotion created by this new doctrine, threatened, as the consistory apprehended, a dangerous schism in the congregation. At a special meeting the two krankbezoekers were summoned, one of them Portous by name, being examined and exhorted to withdraw from those dangerous persons, obstinately refused, and treated the authority of the consistory with disrespect, which constrained, them to apply to Government for his removal to Galle. When about to proceed thither, Portous applied to the consistory for an attestation of membership and good conduct, which was of course refused unless he recanted and professed penitence for his other acts of impropriety; when he again set them at defiance he was ordered to Batavia to be further examined. The other krankbezoeker Erfson promised amendment and was retained. The consistory complained to Government of the Hernhutters, who finding their position unpleasant applied for leave to return home. In a letter from the Cape of Good Hope, where these passengers had touched on their voyage to Ceylon, they were recommended to the consistory's notice as Moravian Missionaries; the consistory replied that they had received no official information of their missionary designs, that these men did not go into the country but remained at Colombo, and that they could not be recognized as fit instruments for religious instruction, as their tenets were discountenanced by the Synod. From this incident it would appear that religious toleration was not much understood. A letter from the classis in the subsequent year advised the clergy to guard against the freaks of ambitious krankbezoekers.

A Portuguese Roman Catholic priest Emanuel Aquiar, became protestant, at Calcutta, and on his application was ordered by the Government, with the advice of the Batavian consistory, to proceed to Colombo and be there preparatorily

examined, with the view of admission as a preacher. The Colombo consistory accordingly admitted him proponent, in 1741 and recommended his being employed at Galle, to preach in Portuguese. He was represented in poor circumstances, and his application for appointment written in bad latin, as also the little satisfaction he appears to have subsequently given, indicate him as a person of not much ability.

The Dutch congregation at Colombo had increased in a few years from 300 to 786 members, but their spiritual state was considered to be low, from the fact that though the number of members was so great, yet their attendance at Church was so indifferent that the ministers had not unfrequently to preach, as it were, to empty seats.

In 1757 the same complaint was renewed in the following terms; that the Europeans were on the whole not exemplary in the religion they professed; that they led indeed moral lives, but their object was more to seek the praise and favour of men; being destitute of inward piety they made luxury a virtue, carnal indulgence their happiness, pride their glory. That of a congregation at Colombo of 1000 members, very frequently no more than 50 were present at divine service and in the afternoon none at all. Much evil on the native mind was apprehended from this circumstance.

There were in 1745 but two ministers at Colombo, and one at Jaffna. Galle had been destitute for three years, owing to the necessary removal from thence to Colombo of Mr. Fabricius. It was apprehended that the Church there would fall into confusion. The natives complained that there was no one to solemnize their marriages and baptize their children. By order of Government the rector of the Colombo seminary paid periodical visits to Galle until provision could be made; and in 1747 there were five ministers in all in Ceylon, three at Colombo, one at Jaffna and one at Galle, which scanty supply induced them to apply to Batavia to send over any that could

be spared. The Colombo minister who had to visit Calpentyn this year was obliged to proceed not only to Tutucoreen but even to Cochin, which were also vacant Churches.

In 1745 not only from ten to twelve printed editions both in Singhalese and Tamil of catechisms large and small, of prayers, formularies, sermons, and of the New Testament had successively come to light, but also a work was in circulation for the benefit of Singhalese readers, consisting of 243 octavo pages, entitled, the doctrine of truth and Godliness. Three successive years complaint was uniformly made of indifference and small amount of religious knowledge among native christians. But the Reformed Church met with increased opposition from popery; its emissaries were stated to be in all places drawing away the people. These agents, who appear to have held the office of catechists, were, on account of their colour and dress, not distinguishable from other people, and therefore difficulty was found in discovering and apprehending them. Their influence had so far increased, that several Singhalese refused to answer certain questions of the catechism out of which they were taught, alledging that they were Roman Catholics.

In 1750 the Roman Catholics in the Negombo district addressed a Memorial in Tamil to Government, which was referred to the consistory for consideration. It contained the following complaints. That as the petitioners adhered to the Roman Catholic faith which had been taught two hundred years ago to their forefathers, they did not wish their children to learn in the Government schools tenets which were contrary to their belief, and which it grieved them to hear rehearsed by their children on their return from school. That to escape the Government penalty or fine they got their children baptized in the Reformed Church and let them attend school, but that they were nevertheless in the practice of secretly baptizing the same children into the Romish Church. That although they had been taught in the schools to deny, yet that they still believed and

practiced what Romanists teach on the following tenets, viz. The seven sacraments, transubstantiation, good works, the Virgin Mary, the Crucifix and Images. That this contradiction in their secret belief and outward confession made them doubt the salvation of their souls, and therefore prayed that they might be allowed the free exercise of their religion, declaring that, notwithstanding the Protestant instruction, they would not forsake their religion. The recommendations of the clergy on this memorial were as follows. 1st. That the Government regulations should be strictly enforced and the fines on non-attendance at school renewed. 2d. That Romish baptisms and marriages should not be acknowledged nor sanctioned. 3d. That none but Protestant headmen should be employed by Government in the districts. The Politic Council on the receipt of these recommendations came to the following decision. 1st. That it was not the province of the consistory to trouble themselves about penalties or matters which belong to the Civil administration; 2d. That the subject of Roman Catholic baptisms and marriages was under the serious consideration of the Batavian Government; 3d. That Government would regret being obliged to admit no headmen into their employ but such as profess Protestantism, as the scarcity of this class would subject them to much inconvenience. They concluded with advising the clergy, as the best means of promoting the good cause, to acquire a thorough and familiar knowledge of the native languages, and thus to instruct the people more effectually, and reclaim them from popery. The clergy agreed in 1753 for this purpose to hold weekly meetings and catechizings at private dwellings, in the Malabar language. The Roman Catholics erected places of worship at Caltura, and began public exhibitions and processions. Their principal leader herein was apprehended, brought to Colombo, and banished by Government to Tutucoreen. At Negombo the Romanists persecuted the Protestants, reviled them, spoke disrespectfully of their clergy and nearly killed a Protestant.

Seven years afterwards a disturbance was raised in the Alutcoor corle in the Negombo district by Roman Catholics, which had to be put down by a Military detachment. The scholarchal commission had reported to Government that this province was a strong hold of popery. Government ordered certain persons who had erected Roman Catholic Chapels, under penalty of hard labour in chains, to break them down. Upon which two were destroyed, but when they proceeded to a third, they were violently opposed by a croud of women. Upon which the Dessave of Negombo sent off some Mohandirams and Lascoreens to enforce the orders, but these were attacked on their way near Topoe by about 1000 men, principally fishers, who rushed out of the jungle, wounded several, obstructed their return, as also any communication of the intelligence to Negombo. This circumstance obliged the Governor to send thither a detachment of 48 Europeans and 96 Native soldiers with their officers and a number of armed Lascoreens with their chiefs; instructing the Lieutenant, Desave and Chief of the Mahabadde, to bring the insurgents to their duty. Their orders were to proceed with circumspection lest the natives should fall upon them from their hiding places along the road; and not to adopt severe measure until milder efforts proved ineffectual. On their arrival their first measure was to seize 53 dhonies of the fishers lying on the beach, which contained provision and other articles, and confirmed the suspicion that it was the intention of the insurgents in case they should be pressed hard to take refuge to their boats. With the help of the Corale of the Alutcoorcorle they apprehended several of the ringleaders who were sent up to Colombo under escort. On their arrival at Topoe and Pallanchene they found all the native dwellings deserted, and the people collected in a Island on the confines of the Company's territories. Several messages went backwards and forwards between the insurgents and the Military detachment of the Dutch, but the natives would

not return peaceably; as however they made no opposition, the expedition ended in destroying all the Roman Catholic places of worship. The Government school master of Pallanchene was discovered to have been an abetter in the late affray, for in his house were found the very weapons spotted with blood, employed in the attack on the Mohandirams and Lascoreens sent from Negombo. The Ecclesiastical report of the Galle district in 1754 says, that the native christians there were not only destitute and ignorant of all that ornaments the christian character, but that also several Church members of long standing after having seceded to Romanism, had seceded also to heathenism. A controversial work against popery by Mr. De Melho one of the native ministers, first written in Dutch, and after being Ecclesiastically approved, translated into Singhalese, was published about this time; as also the Heildelberg catechism in Tamil.

The same De Melho translated in 1757 the Dutch Liturgy into Tamil, and a catechism of two parts, historical and doctrinal, into Portuguese. No religious books were published at the Government press in Ceylon until examined and Ecclesiastically sanctioned, for which purpose the Colombo consistory were a standing commission. Great indignation was excited among the Ceylon clergy by the appearance of a pamphlet published in Holland by a Theological student at Leyden, Sybert Abraham; he was one of the youths sent thither from the Colombo Seminary. The Rev. Mr. Saaken produced the pamphlet in the consistory, asking his brethren whether any of the charges and statements therein contained respecting the Ceylon clergy were true, for if so he would resign his office. The reason why Christianity did not flourish in the colony the pamphlateer did not attribute to the natural aversion, apathy and stiffneckedness of the inhabitants, he, the writer, being sufficiently acquainted with the religious disposition and teachableness of the people of Ceylon and the Coromandel Coast. This as-

sertion the meeting denied, having all along complained of religious apathy, so that they prosecuted their work sighing, and if the love of religious knowledge existed, how was it that public worship was so badly attended. Nor was the religious declension attributable to Government, but, said the pamphlet, to the negligence of ministers, and to their ignorance of the native language owing to their indolence. The meeting repudiated this statement of a thoughtless youth, who, while in Ceylon, had the very clergy he blamed as his teachers, guides and examiners. This charge of ignorance inferred that the clergy were unemployed, while at this time there was a Dutch congregation in Colombo of 1000 persons, to be attended to by one minister with the help of a proponent, the other ministers being entirely employed in Singhalese preaching, visiting the district and teaching at the seminary, with the exception of but one Dutch Service in the month. Another charge was that most of the clergy who came out to the Service in India, had other objects in view than the illumination of the East with the light of the West—that it was for the sake of gain. The clergy would challenge the writer to prove this malicious and dishonoring assertion. Another assertion was that previous to the arrival of Governor Baron Van Imhoff, the Ceylon Church was tottering. The meeting remarked that their own observation and experience, as also the faithful statements they annually sent of the Church, were not in accordance with that remark. It was also said that the people were taught in a popish manner, which the meeting supposed, meant, mere memory word. Some ministers present, who had served in the colony 30 years, declared that it had ever been their utmost endeavour to impart a clear understanding of the fundamental doctrines, though they found that notwithstanding many were too attached to earthly and sensual things, to take to heart the spiritual truths inculcated.

A few years afterwards (1750) the writer of this pamphlet, on his return to Ceylon, as ordained minister, was confronted by

his fellow clergymen in the first consistorial meeting he attended, when he retracted all his statements confessing his inability to prove them, upon which both parties cordially united.

It appears from an instance on record in 1751 that when a slave, the property of a Mahomedan, embraced Christianity, he obtained his liberty from Government. In 1748 a famine prevailed in the western provinces, after long draught, which caused a failure in the crop, and was immediately followed by a great inundation. In twelve months of 57,585 native Christians in this district 1000 had died, of whom 70 were Church members.

In 1750 there was an acquisition of four ministers, two of whom had been students of the seminary and had completed their studies in Holland. One of these commenced a stated Tamil Service in Colombo, and the other was engaged chiefly for the Singhalese. The proponent De Melho, of whom mention has been made, and who during the scarcity of hands was employed in Colombo as assistant preacher in Tamil and Dutch, went to Batavia to receive ordination.

During one annual visit in 1751, through the Colombo district 1,031 children were baptized, 13 adults admitted, and 297 couples married. In Jaffna during one visitation 4,069 children baptized and 930 couples married, but the Christians of Jaffna were compared to Laodeceans. As to the character of the Singhalese it was remarked that those living more inland, though poorer, were more regular at school and in general more hopeful than the maritime people, while the Malabars, who were most Roman Catholics, were still worse, though with greater advantages both as to intelligence, and to means and facilities afforded by Government.

In 1760 arrangements were made to administer the Lord's Supper quarterly at Pantura, Nagam, and Dandoegam, not only because many Church members residing there about found it difficult to resort on such occasions to Caltura, Cotta or Ne-

gombo, on account of the distance, but also with the view of inducing others to enter into Church fellowship.

From this period to the departure of the Dutch from Ceylon nothing appears to have occurred in the Church and state of Christianity differing in features from the particulars already noticed, and therefore this account need not be further lengthened.

	COLOMBO DISTRICT.							JAFFNA DISTRICT.					GALLE DISTRICT.		
			Dutch Congregation.						*Dutch Congregation.*					*Dutch Congregation.*	
Year.	*Native Christian population including children.*	*Native Members in rural Churches.*	*Colombo.*	*Calpentyn.*	*Negombo*	*Leper Hospital.*	*Caltura.*	*Native Christian population including children.*	*Jaffna.*	*Manar.*	*Trincomalie.*	*Batticaloa.*	*Native Christian population including children.*	*Galle.*	*Matura*
1706	22,880														
1709	26,278														
1710	35,130	—	—	—	—	—	—	100,000							
1717	—	—	—	—	—	—	—	179,715	123	27	39	28	52,400		
1720	—	Negombo 116	—	—	36	1	—	Baptized adults.. 119,927 Baptized children 28,488 Unbaptized infants 31,430 Slaves, men women & children 6,744 Total.......... 186,589	—	30	35	31	55,159	93	19
1721	34,894	Negombo 141 Cotta.... 90	310	12	29	15	—	182,302	190	20	32	31	58,711	93	17
1722	36,596	Negombo 173 Cotta.... 170	304	15	31	18	—	183,116	205	24	—	—	69,236	112	16
1724	37,398	Negombo 181 Cotta.... 208	327	16	30	17	—	Adults........... 124,546 School children... 28,447 Infants .... 32,652 Total............ 185,645	190	23	39	38	69,736	108	17
1726	38,039	Negombo 196 Cotta.... 226	367	14	29.	17	—	188,367	197	30	41	40	71,234	105	16
1727	38,242	Negombo 180 Cotta.... 275	374	17	28	16	—	188,265	197	38	48	39	71,341 Members.......... 8	111	9
1728	39,955	Negombo 151 Cotta.... 292	379	16	27	22	—	187,133	178	*92	*92	39	Singhalese........ 73,109 Malabars......... 925 Total........... 74,034	108	16
1744	57,794	Negombo 171 Cotta.... 484	713	19	22	10	—	189,899	247	—	—	—	86,000		
1745	57,762	570	740	15	30	—	—	188,164	242	46	75	32	86,000	*170	*28
1746	—	—	—	—	—	—	—	189,608	260	—	62	30	91,397 Members 72	142	34
1748	57,585	Negombo 152 Cotta.... 350	800	14	20	—	—	—	293	31	—	28	86,173 Members.......... 62	*171	30
1752	60,767	Negombo 135 Cotta.... 225 Caltura.. 140	1000	9	10	—	—	In the 4 provinces. 83,358 Elsewhere .... 99,977 Members 30	265	—	25	24	86,829 Members.......... 54	145	24
1755	Men.... 32,658 Women . 30,338 Total ... 62,996	526	1000	30*	14	—	16	Jaffna........... 87,243 Members .... 39 Trincomalie...... 783 Batticaloa 107	257	—	*60	25	Men .... 50,383 Women........... 38,859 Members 32	156	18
1758	Men.... 33,323 Women . 30,826 Total ... 64,149	—	—	—	—	—	—	Jaffna........... 129,079 Batticaloa† ...... 284 Trincomalie 1,477	260	35	*84	26			
1760	66,893	—	1050	17	22	—	26	Jaffna......... 182,226 Members ...... 64 Manar .... 9,820 Members ...... 5 Trincomalie.... 2,006 Batticaloa 453	257	—	89	27	89,077 Members: Galle ..... 17 Matura.... 19	176	28

* Including Native Members in Town. † Including School children. *Note*—The blanks in some columns are unavoidable from want of data.

BRITISH MUSEUM

ON THE HISTORY OF JAFFNA,

FROM THE EARLIEST PERIOD TO THE DUTCH CONQUEST.

By Simon Casie Chitty, Esq., C. M. R. A. S.

(Read 22d May 1847.*)*

In periods of remote antiquity, the northern and north-western portions of Ceylon, including Jaffna, are said to have been inhabited by the *Nágas,* and hence distinguished under the appellation of *Nágadipo,* or the peninsula of the *Nágas.* The *Nágas,* it should be observed, were not serpents as their name implies, but a race of people so called merely from their worship of the serpents; and in the account given in the *Mahawanso** of a visit made to them by Buddha, in the year B. C. 581, they are described as having had at that time a complete social and political organisation with a King of their own, who was possessed of "a gem-set throne." We are, however, profoundly in the dark as to what became of the *Nágas* after the invasion of Ceylon by Wijaya, in the year B. C. 543: and consequently we are unable to ascertain whether they were extirpated by the victor, or merged into the succeeding population; but the latter may be considered as more probable than the former. Be this as it may, the name Nagadipo seems to have continued to be applied to the northern portion of the island to a later period at least by the Singhalese†; and Ptolemy, who flourished about A. D. 200, refers to Nagadibii as a town in *Taprobane* at his time, but erroneously places it on the east side.‡ It may also be mentioned, that in the list of Singhalese sovereigns we meet with several who bore the epithet *Nága* as an affix to their patronymics, and there is still a temple on

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* Turnour's Translation of the Mahawanso, Chap. 1. p. p. 4—5.
† Ibid. Chap. xxxv. p. p. 225—227. ‡ Vincent's Periplus of the Erythrean Sea, Vol. II P. 450.

one of the small islands near Jaffna, dedicated to *Nága Tambirán*, or the god of the *Nágas*, in which worship is offered to serpents to this day.*

From what has been recorded in the *Mahawanso*,† it would appear, that during the reign of the King DEWENIPIATISSO, which extended from the year B. C. 307 to the year B. C. 267, the present *Colombogam*, in Jaffna, flourished as a port under the designation of *Jambukolo*, or *Jambukolopattana*, and the sacred *Bo*-branch, which he sent for from the Continent of India, having been landed there, in the year B. C. 307, a *Wiharo* was erected by him on the spot where it was deposited on its debarkation.‡ In a Singhalese tract, which treats of the transportation of the *Bo*-branch to Ceylon, it is stated, that the King DEWENIPIATISSO bestowed Trincomalie and Jaffna on Prince RAMA, one of the Ambassadors, who escorted the *Bo*-branch from the Continent; ‡‡ but no allusion being made to it in the *Mahawanso*, the correctness of the statement may be questioned.

The account of the colonization of Jaffna by the Tamils is comprised in the *Kylása Málá*, a poem attributed to one of their ancient bards. According to this work, the peninsula of Jaffna was lying a complete wilderness, when a certain princess of *Chola*, § who having paid homage to the god *Skanda* in hopes of being relieved from the deformity of a horse's head with which she had the misfortune to be born, was directed by him in a vision to repair thither, and bathe in the well of *Keerimalle*, near *Kangaisentorre*. || She did so, and finding her-

* Ceylon Gazetteer, p. 169. † TURNOUR's Translation of the Mahawanso, Chapter xi. p. 69. † Ibid Chap. xviii. p. 110. ‡ Ibid Chap. xix. p. 119. ‡‡ UPHAM's Sacred and Historical Books of Ceylon, Vol. iii. p. 226. § That part of the South of India, comprising Tanjore, and the country along the river *Cáveri*. || *Kangaisen*, or *Kangaiyen* is another name for *Skanda* and Torre implies "a port." It is situated about 12 miles north of Jaffnapatnam, and is occasionally resorted to by the European residents of that place for the sake of the sea breeze. There are the remains of a Fort built by the Portuguese.

self cured, erected a temple in the neighbourhood at what has thenceforward been called *Mávittapuram*, or "the city where the horse quitted.* Subsequently to this event, it happened that a blind minstrel, named *Yálppánen*, departing from *Chóla*, arrived at the Court of the King *Narasingha Rája*,† who then swayed the sceptre of Ceylon, and having by his wonderful feats on the lute ingratiated himself into the favor of that monarch, obtained from him a grant of the peninsula. He called it after his own name *Yálppána Nádu* or *Yálppánam*,‡ and inviting from the Continent as many of his countrymen as chose to share with him in his good fortune, established them in the different parts of his territory, which he continued, to govern for many years. No sooner had he died than PANDI MALUVER, a chief of the *Vellálas*,‡‡ without any reference to the Singhalese King, proceeded to Madura, and induced a Prince, named SINGHA ARIMAL or SINGHA ARIYA § to come over to Jaffna, and assume the reins of Government, which, we are assured, he

* *Mávittapuram* is situated exactly 11 miles north of Jaffnapatam, and the temple, which now stands there, is said to occupy the site of that erected by the *Chóla* Princess. The tradition concerning the Princess, although it wears in some respects the character of a fable, is evidently founded upon some historical fact, her memory being still commemorated by the people of Jaffna in the annual ablutions performed at *Keerimalle*. and the festival celebrated at *Mavittapuram*. † The *Kylása Málá* represents NARASINGHA RAJA as the son of the *Chóla* Princess herself by a Prince, who resided at *Kadiramalle*, or *Katragam*. His name, however, does not occur in the list of the Singhalese Kings, and I am therefore induced to believe, that he was merely a subordinate King, who ruled over the northern part of the maritime provinces of Ceylon; for there are said to have been in ancient times no less than sixteen Kings in the Island, each having a certain portion of it under his sway, and paying homage to the Emperor of Sitawaka, Philalethes' History of Ceylon, page 51. Note. ‡ This name is still in use amongst the natives, although the Europeans have corrupted it into *Jaffana* or *Jaffna*. ‡‡ *Vellálas*, those of the agricultural tribe. § Some accounts represent SINGHA ARIYA as sprung from the stock of *Cholá* by a Brahman female of Manavy in Ramnad; and hence he is said to have assumed the ambiguous title of *Ariya* to signify both sides of his parentage; for the word *Ariya* is a synonyme for the Chóla Kings as well as for the Brahmáns. BERTOLACCI, in his Account of Ceylon,

did in the year *Kaliyugam* 3101, or B. C. 101.* This Prince was crippled in one of his arms; hence he was surnamed *Koolangai Chakravarti.* Having fixed his residence at *Nalloor,*† he built there a palace with a temple to the god *Kylása Náther,*‡ whom he worshipped, and being a Prince of great energy and talent soon found means to extend his dominion over the adjacent parts of the country, called *Wanny,* as well as over the island of Manaar,‡‡ and the mainland of Mantotta, which till then had been under the Singhalese. He also introduced fresh settlers from the Continent, fortified all his frontiers, and stationed wardens and watchers in different parts of the kingdom to protect it from invasion. Some think that it was during his Government that the Giant's Tank, which once irrigated immense paddy lands in the Mantotta district, was formed, but this requires confirmation. He is stated to have had a long reign, the exact period of its close is, however, not known; nor do we possess any information even as to the names of the princess

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p. 12, favours this opinion. Speaking of the ancient town of Mantotta, he says "it was the capital of a kingdom founded by the Bráhmans, who had possession of almost all the northern parts of Ceylon, including Jaffnapatam." The *Kylása Málá,* however, asserts that he was of the race of *Pandya,* and the fact of his having set out from Madura, the seat of the *Pandyan* Kings, very much strengthens the assertion.

* This nearly accords with the date assigned by Mr. TURNOUR in his Epitome of the History of Ceylon to the invasion of the island by seven Tamils, who landed at *Mahatittha* (Mantotta) with a great army, waged war against the Singhalese King WALAGAMBAHU 1st, and compelled him to take refuge in the mountains. See Ceylon Almanac for 1833, p. 228. *Mahawanso.* Chap. xxxiii, p. 203. † *Nalloor,* or as it is more usually but erroneously called *Nellore,* is situated within a few miles of the fort of Jaffnapatam, and forms at present the head-quarters of the Church of England Missionaries in the district. Adjoining the Mission premises are pointed out the site of the palace of the Tamil Kings, of which there are however scarcely any traces now remaining. ‡ *Kylasa Nather,* a title of Siva, implying "the lord of the Elysium." ‡‡ BALDEUS and other European writers derive the name Manaar from the Tamil words *man,* sand and *aar,* a river. They have, however, been misled by the mere euphony of these words, and have neglected the true ortho-

who reigned after him until the end of the thirteenth century. We are, nevertheless, able to state from what has been recorded by the Greek and Arabian writers, that during this long interval the kingdom of Jaffna enjoyed considerable prosperity arising chiefly from a very extensive commerce which was carried on with its ports at first by the Greeks and Romans,* and subsequently by the Persians and Arabians; and M. D' ANVILLE † supposes that the royal city mentioned by Pliny, under the name of *Palæsimundum* and the King of which sent an Embassy to CLAUDIUS, ‡ represented Jaffnapatam.

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graphy; the words for "sand" and "river" are spelt respectively with a hard *n* (ண,) and hard *r* (ற,) while in the name *Manaar* the soft *n* (ன,) and soft *r* (ர,) are employed, and by this alteration a total difference of signification is produced, and it is found to convey no definite idea but merely a vague reference to some unknown foes.

* There can be no doubt that the commercial intercourse of the Greeks and Romans with, Ceylon was confined to the northern and north-western parts, and I suppose this to have been the reason why their writers did not notice Cinnamon amongst the products of the Island, the plant being found only on the south-west Coast and in the interior. As a further confirmation of this opinion it may be added that traces of their visits have hitherto been only discovered on the northern Coast. We learn from Valentyn that in the year 1574 or 1575, when some houses were being built at Mantotta, there were discovered the remains of a Roman building, and an iron chain of a wonderful and magnificent pattern besides three copper coins and a gold one, which latter proved to be of the Emperor CLAUDIUS. Sir ALEXANDER JOHNSTON states that in the ruins of the same place "a great number of Roman coins of different Emperors, particularly of the ANTONINES; specimens of the finest pottery, and some Roman gold and silver chains have been found." Transactions of the Royal Asiatic Society, vol. 1. p. 546. Mr. ROBERTS, in his Oriental Illustrations of the Sacred Scriptures. p. 541, notices the discovery by a Toddy drawer of several Grecian coins in Jaffna, on one of which he found in ancient Greek characters, *Konobobryza*. † Compendium of Ancient Geography, vol, ii. p. 552. ‡ Pliny's Nat. Hist. Lib. vi. Cap· xxii. Major FORBES, in his Eleven Years in Ceylon, vol. 1. p. 262, 2d Edition, is likewise of opinion that the Embassy in question proceeded from some of the Malabar settlers or tributaries and not from the Singhalese sovereign. He thinks that the *Rachia*,

About the commencement of the fourteenth century, the throne of Jaffna was filled by Ariya Chakrawarti, who, as his name imports, was in all probability a descendant of Singha Ariya. The Singhalese writers represent him to have been a vassal of Kulasekhara Pandyan, King of Madura, but he was only his ally and it was in that character that he commanded the army, which the latter sent over to Ceylon, and which fought against the Singhalese monarch Bhuwaneka-Bahu 1st, took his capital Yapahoo, and carried off the Dalada-relic.* His successor's name has not transpired; but we find a Prince of the same name ruled over Jaffna about A. D. 1371. He also carried on hostilities against the Singhalese, and was so far successful that he subdued the whole of the west coast, threw up fortifications at Colombo, Negombo and Chilaw, and continued to collect tribute from both the high and low countries, and likewise from the nine ports.† It was his court which Ibn Batuta, the Arabian Traveller visited, and whom he found possessed of "considerable forces by sea," and also plenty of riches, amongst which is particularly mentioned "a saucer made of a ruby, as large as the palm of the hand, on which he kept oil of aloes."‡

Sri Wira Prakrama-Bahu, who ascended the throne of Cotta in A. D. 1410, is said to have again reduced Jaffna under the Singhalese yoke, deposed Ariya Chakrawarti and made one of his sons, named Sapumal Kumara, King over it and the particulars of this event will be found in the following extract from the *Rajavalli*: "The King thought within himself that

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who headed it was a *Risha*, or mendicant, while Fre Paulino supposes he was a *Raja;* my opinion, however, is that he was only an *Aratchy*, an officer of the Police in the Tamil regime, and we have an instance at a later period of a similar functionary having been dispatched by the King Bhuwaneka-Bahu 7th as Ambassador to the Court of Lisbon. See Ceylon Almanac for 1833, p. 261.

* Ceylon Almanac for 1833, p. 259. † Upham's Sacred and Historical Books of Ceylon, vol. ii, p. 264. ‡ Lee's Travels of Ibn Batuta.

"there was no need for several Kings to be in the island of "Ceylon, and accordingly, having assembled his forces, placed "them under the command of his eldest son, Sapoomal Cumara, "and sent them out against the Malabar enemy; and the Prince "fell upon many villages belonging to Jaffna, and defeated the "same, taking many prisoners, whom he brought to Cotta. "The King sent out his said son for the second time with another "army; and this time the Prince entered the city of Jaffna "itself, and made himself master of the ports thereof. When "the Prince entered Jaffna, he rode upon a black horse; and "the Malabars; hiding themselves, lay in wait, in order to "direct their efforts against the same, with a view to get the "Prince into their power; but the Prince's steed sprang amongst "them, like a tiger on his prey, and put them to flight; and "the Prince himself, in the midst of the Malabars, made such "carnage that the streets of Jaffna ran with blood that day as "if it had been a river; and, moreover, the Prince took the "King Awrya Chakrawarta and put him to death, and taking "his wife and children, brought them to Cotta and presented "them to his father," who, thereupon, "conferred on him "many presents, and likewise the Government of Jaffna, and thither "he sent him to rule accordingly."*

This subjection to foreign power appears, however, to have been of very short duration; for we find that when the Portuguese arrived on the island, Jaffna was governed by its native sovereigns, and was at its highest pitch of glory. Both the Tamil and Singhalese sovereigns not only then lived in amity but had also become related together by an intermarriage.†

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* UPHAM's Sacred and Historical Books of Ceylon, vol. ii. p .p. 268—269. † Valentyn, in his History of the Indies, vol. v. chap. vi. p. 76, states, that VIDIA BANDARA RAJA *(Weedeye Raja)*, the father of DARMA PALLA *(Don John Dharmapaala)*, whom the Portuguese raised to the throne of Cotta in A. D. 1542, was the grandson of TANIAM VALLABA *(Taniwalla Báhu,* or *Tamewalla Abhaya)*, King of Madampe and brother of BHUWANEKA BAHU 7th, by one of the King's of Jaffna.

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In A. D. 1544, when the inhabitants of Manaar embraced the Christian religion, which was preached there by the disciples of St. Francis Xavier, the then King of Jaffna, who, according to Father Bouhours, had usurped the crown from his elder brother, sent a body of his troops to Manaar and caused 600 of the Christians of both sexes and of all ages to be cruelly massacred; by this, however, he failed in arresting the progress of the Gospel in his dominions, the more he persecuted so much more did it diffuse itself, verifying the old saying that "the blood of martyrs was the seed of the Church," and had soon the mortification of seeing not only many of his courtiers and domestics but likewise his eldest son, who was destined to succeed him, become converts to it. The conversion of the young prince was effected by his intercourse with a Portuguese Merchant, who had dealings at the Court; and the King no sooner heard of it than he caused him to be put to death, and his body to be dragged into the woods and left a prey to dogs and jackals. After this, when the King thought that he had put a total stop to the further diffusion of Christianity in Jaffna, his sister having privately embraced it, instructed both her son and nephew, who was brother to the martyred prince, and in order to preserve them from the fury of her brother, caused them to be conveyed privately to Goa by the above mentioned Portuguese Merchant, The King was so provoked at this, that he renewed the persecution of the Christians with more severity than before, and also sought an opportunity to destroy his brother, (from whom he had usurped the crown and who now led a wandering life,) being apprehensive that he might possibly change his religion and secure the assistance of the Portuguese for the recovery of his kingdom; but he having timely notice of his treachery, crossed over to Negapatam and from thence escaped to Goa.

When Xavier was informed of these transactions, he proceeded to Cambaya, where the Viceroy Don Alphonso De

Sousa was then residing, and endeavoured to engage him to exert himself for the relief of the Christians at Manaar by espousing the cause of the fugitive prince; but he found the Viceroy very little disposed to take any vigorous measures, and therefore addressed himself direct to King John III of Portugal, who, thereupon, sent Don John De Castro as Viceroy, with positive orders to co-operate with Xavier in destroying the power of the tyrant of Jaffna and affording relief to the Christians of Manaar. No sooner had De Castro arrived at Goa than he ordered all the forces which the Captains of Comarin and of the Pearl Fishery had under their command to assemble at Negapatam, and make a sudden irruption into Jaffna without giving the tyrant time to provide for his defence; but while they were equipping the fleet, it happened that a Portuguese vessel laden with rich merchandize was driven by tempest on the Coast of Jaffna, the King made seizure of it, and the Captain and the ship's company foreseeing that if in this conjuncture war should be made against the King, they should never be able te recover their wealth out of his hands, brought the officers of the fleet so far over by large bribes, that they gave up the undertaking upon some frivolous pretence. Though the King was thus delivered from the meditated invasion of his Kingdom, he seems to have enjoyed afterwards no tranquility, as his tyrannical conduct towards his own subjects naturally produced frequent revolts which he often found it difficult to crush and became anxious to come to some accommodation with the Portuguese, who were about this time in possession of nearly the whole west coast of Ceylon. Accordingly in A. D. 1548, when Xavier visited his Court, he not only received him with all possible marks of honor, but likewise offered himself to embrace the Christian faith, and when Xavier returned to Goa, dispatched with him an Ambassador to the Portuguese Viceroy there, entreating the latter to rank

him amongst the vassals of Portugal and to allow him a company of soldiers, to be maintained at his own expense, for the protection of his person and dignity. The Viceroy readily accepted his proposals, and dispatched ANTONIO MONIS BARRETO, with an hundred soldiers to be stationed at Jaffnapatam; but it does not appear that the King had ever changed his religion, though he did not afterwards molest his Christian subjects.

Valentyn relates,* that about A. D. 1580, the Portuguese having obtained the permission of the King to build a Franciscan Church at Jaffnapatam, they, in marking out the site, carefully included a square place beyond its precints, in the angles of which they constructed circular bastions and furnished them with ordnance, and being thus provided with the means of attack they suddenly fell upon the King, slaughtered him together with his wives and children and secured to themselves the exclusive dominion of the country. This account, however, is at variance with that given by the anonymous author Philalethes in his History of Ceylon, p. 227. It is there stated that Jaffna was subjugated by the Portuguese under the brave DON ANDRA HURTADO DE MENDOZA, who had been sent there by MATHIAS ALBEQUERQUE, Viceroy of Goa, only in A. D. 1591, but even then the royal race was not extirpated, the King was only reduced to a state of vassalage and forced to furnish the expedition against Kandy, which was undertaken by DON PEDRO LOPUS DE SOUSA, with 19,900 fighting men, 10 war elephants, 3,000 draft bullocks, and 2,000 Coolies.† What became of the King after this period is not known with any degree of certainty. There is, however, a vague tradition, that some time afterwards he was deprived of his dignity and expelled the kingdom under a pretence that he had engaged in treacherous proceedings. The foundation of the Jaffna Fort was laid by the Portuguese in

* History of India, vol. v. p. 216. † BALDEUS' Beschryvinge van het Machtige Eyland Ceylon, Cap. iii. p. 6.

A. D. 1624 but it was completed only in A. D. 1632. In A. D. 1627, whilst the Portuguese were embroiled with the Singhalese, a Rája of Malabar is stated by BALDEUS to have attempted to recover Jaffna from the Portuguese, but to have been completely routed and put to flight by PHILIP D'OLIVERA, who then commanded the garrison.

During the possession of Jaffna by the Portuguese, which embraced only a period of forty years, they seem to have devoted much attention to the propagation of the Christian religion amongst the natives, and with this view divided the district into thirty-two parishes, building in each a substantial Church and parsonage house, and providing with priests and catechists. They also supported a College and a Monastry in the town, of which the former belonged to the Jesuits and the latter to the Dominicans and each of these establishments contained upwards of 20 or 25 ecclesiactics. Their exertions in this respect was attended with much success, and it is more than probable that had they not been interrupted by the Dutch, who became masters of Jaffna in A. D. 1658, they would have completely obliterated every trace of heathenism in the country. "The Dutch, "Major FORBES observes," having dispossessed the Portuguese of all the territory they held in Ceylon, attempted to supersede the Roman Catholic religion by the Protestant, and took an effectual way of making hypocrites under the pretence of improving that system of Christianity which has been already introduced. The Dutch declared that, to enable a native to hold office, it was necessary he should profess the reformed faith. In consequence of this rule, those who aspired to office apostatised, while those who had nothing to gain by a change remained steadfast in their religion." *

* FORBES' Eleven Years in Ceylon, vol. i. p. 63., 2d edition.

TABLES ILLUSTRATIVE OF THE RISE AND FALL

OF THE CALANY RIVER DURING 1843, 4, 5, & 6.

By John Capper, Esq.

(Read 22d May 1847.)

The Diagram which I now lay before the Society, is intended to shew at one view, the rise and fall of the Calany Ganga, and has been compiled from a Register kept at the Bridge of Boats by the Sergeant in charge of the Establishment there, and which Register is filled in daily, accompanied by notes relative to the state of the weather.

In drawing this up I had two objects in view; to ascertain the existence and extent of any Tidal influence on the river, and also to determine what connection existed between the extreme heights of the river and the various phases of the moon.

A careful analysis of the daily registrations has left me without any satisfactory conclusions as to the actual influence of the Tides upon the fluctuations in the height of the river. The rise and fall occur with such extreme irregularity as to forbid anything like a conclusion on this point, at the same time I believe the Master Attendant of Colombo, Captain James Steuart, made a series of observations a few years back, which prove the existence of Tides along our shores, and if I remember rightly the extreme rise at high water was about 2½ feet.

Almost as unsatisfactory has been the result of the inquiry as to the connection supposed to exist between the moon's age and the change in the weather as experienced in the swelling of the stream of the Calany.

In the accompanying Diagram the figures representing the moon in her four phases, are placed as nearly as could be in the right section of the division representing the month, and the same being done with the water lines representing the height of the river, a ready comparison may be made between the two. We may there perceive how irregular have been the periods of the moon's age at which the extreme rises of the Calany took place.

In the south-west monsoon the heaviest falls of rain occur usually towards the end of May and during the month of June. In the north-east monsoon the greatest rise in the waters has taken place in October, and occasionally also in the early part of November. It may be observed that in the year 1843 the greatest rise in the river occurred in the latter part of June at the new moon, when the water rose to the height of 11 feet. The rise in the other monsoon of that year was comparatively trifling, not having exceeded 6 feet.

In 1844 the extreme height in the south-west monsoon was 8 feet 10 inches on the 18th of June, and on this occasion the moon was only two days old. In October of the same year the river attained the greatest height it had been known to do for many years, having risen to 12½ feet, this occurred exactly two days prior to the new-moon, on the 12th of that month.

The year of 1845 was one of extreme drought and we accordingly find the highest point to which the Calany rose was in June to 6 feet 11 inches: in December it attained 6 feet 4 inches.

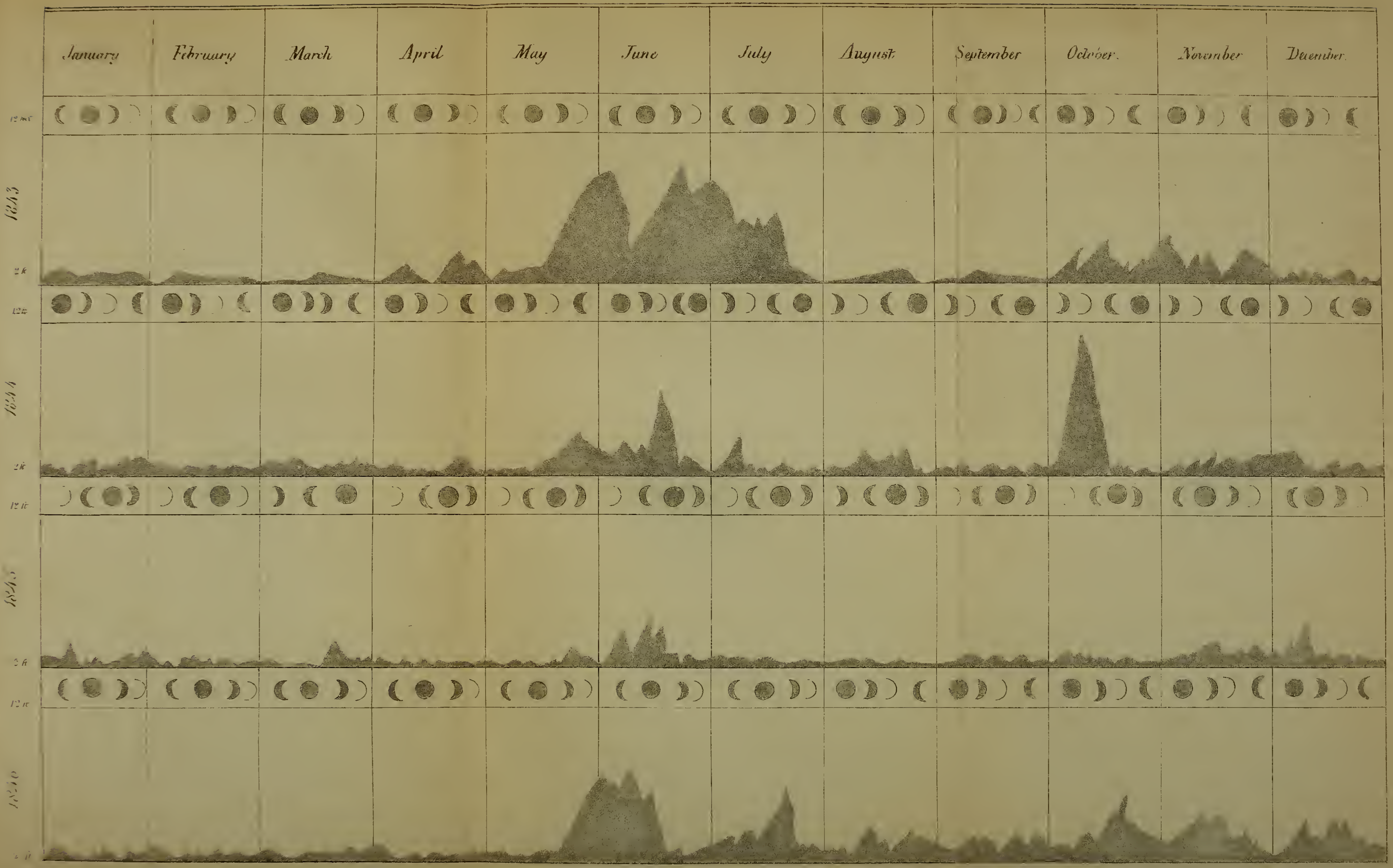
In 1846 we shall find 8 feet 10 inches was the extreme height of the waters in June, a day or two previous to the full moon. In July the register indicated 7 feet and ½ at the moons last quarter, but during the entire remainder of the year, although plentiful rains fell throughout the Island, the Calany

never attained a greater height than 7 feet. The same may be remarked in reference to the register of the previous year which when completed will shew a much more regular rise and fall in the river than was wont to be the case previous to 1845.

This difference is easily accounted for by the construction of a large sluice or conduit across the high road leading from Grand-Pass to the Bridge of Boats, which affording a ready egress to the great mass of water which during the monsoon rains are apt to accumulate in the low country, prevents the destructive inundations which used previously to occur.

Most of us remember the distress caused by the inundation of the year 1844: since that time we have had rain equally heavy and continued, but the effects have been mitigated by the prudent drainage alluded to, and which placed as it is where the mischief used to be the greatest, affords ample means for the waters to find their way down to the mouth of the river.

Diagram Illustrative of the Rise and fall of the Calany Ganga



BRITISH MUSEUM NATURAL HISTORY

	1843.			1844.			1845.			1846.		
	Greatest Height.	Lowest Fall.	Average Height.	Greatest Height.	Lowest Fall.	Average Height.	Greatest Height.	Lowest Fall	Average Height.	Greatest Height.	Lowest Fall.	Average Height.
January	2. 9	2. —	2. 1	3. 6	2. 3	3. —	4. 5	1. 9	2. 6	3. 6	2. 1	2. 10
February ...	2. 10	2. —	2. 2	3. —	2. 4	2. 3	3. 3	1. 9	2. 5	3. 2	2. —	2. 8
March	2. 8	1. 10	2. 1	3. 4	2. 6	2. 10	4. 3	2. 1	2. 10	3. 4	2. —	2. 9
April	5. —	2. —	3. 1	4. 4	2. —	2. 3	2. 9	1. 10	2. 3	3. 4	2. 5	2. 10
May.......	10. 2	2. 6	5. 5	5. 10	2. 1	2. 4	3. 10	1. 9	2. 6	8. 5	2. 1	4. —
June	11. —	4. 6	7. 6	8. 10	2. 1	4. 6	6. 11	2. 7	4. —	8. 10	2. 5	5. —
July	9. —	2. —	4. 11	5. 1	2. —	2. 8	3. 9	2. —	2. 10	7. 6	2. 6	4. 2
August.	2. 9	1. 10	1. 11	4. 6	2. —	3. 1	3. 1	1. 9	2. 3	5. —	2. 2	3. 2
September..	2. 10	1. 10	1. 11	3. —	2. —	2. 1	3. 2	1. 9	2. 4	3. 4	1. 9	2. 8
October....	6. —	2. 6	3. 8	12. 6	2. 4	5. 4	3. 9	2. —	3. —	7. —	2. 4	4. 2
November..	5. 1	2. 6	3. 5	3. 10	2. 6	3. 2	4. 8	2. 6	3. 6	4. 10	2. 5	3. 9
December..	3. —	2. —	2. 5	4. —	2. 2	2. 9	6. 4	2. 9	3. 9	4. 3	2. 9	3. 4

THE DISCOURSE RESPECTING RATTAPALA,

TRANSLATED BY THE REV. D. J. GOGERLY.

(Read 11th September 1847.)

It was thus heard by me. Upon a time Bagawa travelling through Kuru, attended by a great number of priests came to a town of Kuru named Tullakotitang. The Bramins and cultivators of Tullakotitang heard: Samana Gotamo, the son of Sakya, of the race of Sakya, having renounced the world, travelling through Kuru has arrived at Tullakotitang with a great number of priests. The fame of that honorable Gotamo has ascended that he is perfectly holy, the omniscient one, he who has attained to the perfection of knowledge, excellent in conduct, the understander of the worlds, the supreme subjector of men, the teacher of gods and men, the wise, the blessed one: having by his own wisdom clearly ascertained and known this world with the Gods, Marayas, Brahmans, Priests, Bramins, and the assemblage of other beings, he makes it known; he preaches doctrines excellent in the commencement, in the progress and in the conclusion: he proclaims a course of holiness profound, explicit, completely perfect, and most pure. Excellent is the sight of such a holy man.

Then the Bramins and cultivators of Tullakotitang came to the place where Bagawa was, some of whom having announced their name and family to Bagawa sat down on one side; some conversed with Bagawa, and having ended their worthy-to-be-remembered conversation sat down, some with their joined hands placed on their forehead bowing down to him seated themselves, and some sat down in silence. And Bagawa instructed the seated Bramins and cultivators of Tullakotitang with religious discourse, causing them to embrace it, invigorating their minds to under-

stand it, and causing them to acknowledge its excellence. At that time there was seated in the assembly a young man named Rattapala of a noble family in Tullakotitang in whose mind the following thoughts arose: as far as I understand the doctrines preached by Bagawa, it is exceedingly difficult for one dwelling in a family to maintain fully, holily, purely, this course of sanctity. It is advisable for me, cutting off the hair and beard, and putting on yellow garments, to forsake family life and become a houseless priest.

Then the Bramins and cultivators of Tullakotitang having been instructed by Bagawa in a religious discourse, having been caused to embrace the doctrine, their minds being invigorated to understand it and acknowledge its excellence, being delighted with the discourse of Bagawa, and having received his doctrine, arose from their seats, and having bowed to him, passed by his right side and departed. But Rattapala soon after their departure came to the place where Bagawa was, and having worshipped him and sat down said, As far as I understand the doctrine taught by Bagawa, it is difficult for one residing in a family to preserve in a perfectly complete, holy and unsullied manner this course of sanctity, let me obtain, my Lord, to be admitted as a priest near Bagawa; let me obtain full ordination.

Rattapala, are you permitted by your mother and father to forsake family life and become a houseless priest? No, my Lord, I have not been permitted by my mother and father, to forsake family life and become a houseless priest. Then, Rattapala, the Tatagata does not make those priests who are not permitted by their mother and father. I will, my Lord, do that by which my mother and father will permit me to forsake family life and become a houseless priest.

Then the honorable youth Rattapala arose from his seat, and having worshipped Bagawa, and passed by his right side, departed, and went to his parents, and said to them, Father and

mother, as far as I understand the doctrines preached by Bagawa, it is difficult for one residing in a family to preserve in a perfectly complete holy and unsullied manner that course of purity. I desire to cut off my hair and beard, and putting on yellow clothes to forsake family life, and become a houseless priest. Permit me to forsake the house and become a houseless priest. When he had thus spoken his parents said to him, Rattapala, you are our only son, pleasing and beloved, in affluent circumstances and tenderly educated; you have never Rattapala known any sorrow. Come Rattapala eat, drink, associate with your women; and eating, drinking, associating with your women, enjoying the pleasures of sense, and performing acts of merit, dwell content. We will not consent to your forsaking the house and becoming a houseless priest. We are not willing to be separated from you even by death; why, while you are alive, should we permit you to leave the house and become a houseless priest.

A second and a third time he preferred his request in the same words and received the same answer.

Then the honorable Rattapala not obtaining the permission of his parents to become a priest, threw himself down where he was on the bare ground, and said, Either here death shall happen to me or the priesthood. His parents said to him, Dear Rattapala you are our only son, pleasing and beloved, in affluent circumstances and tenderly educated. You have never Rattapala known any sorrow. Get up, dear Rattapala, eat, drink, enjoy your women; and eating, drinking, attended by your women, enjoy the pleasures of sense, perform acts of merit and dwell contended: we will not consent to your forsaking the house and becoming a priest. We are not willing to be separated from you even by death; why, while you are alive, should we permit you to leave the house and become a houseless priest. When they had thus spoken Rattapala remained silent.

A second and a third time his parents spoke to him in the same words but he gave no answer.

His parents then went to his friends and said, This Rattapala is lying on the bare ground and says, Either here I will die or become a priest: Come, and go to Rattapala, and say to him, Friend Rattapala, you are the only son of your parents, pleasing and beloved; you are in affluent circumstances and have been tenderly educated. Friend Rattapala you have never known any trouble. Get up, friend Rattapala, eat, drink, associate with your women; and eating, drinking, and attended by your women, enjoy the pleasures of sense, perform acts of merit, and live content. Your parents will not consent to your forsaking family life and becoming a houseless priest. They are unwilling to be separated from you even by death; why should they permit you, while you live, to forsake family life and become a houseless priest.

His friends acceded to the request of his parents and going to him spoke to him as they were desired, but he gave them no answer. Three times they used the words above recited [to prevent this endless repetition the words are not translated] but received no reply.

They then returned to his parents and said, Mother and father this Rattapala, lies there on the bare ground saying, Here I will die or become a priest: if you do not consent to his forsaking family life and becoming a priest he will die there; but if you give your consent, you will see him when he is a priest, and if he should not be satisfied with his priestly state, to what else will he turn, except to return back here; Give therefore your consent. They replied, We consent, but those who make him a priest must let him come and see his parents. Upon this his friends returned to him, and informed him that his parents had consented, but that those who make him a priest must permit him to go and see them occasionally.

Upon this Rattapala arose, and having refreshed himself went to Bagawa, and having worshipped him, sat down and said, I have obtained, my Lord, the consent of my parents to forsake family life and become a houseless priest. Bagawa make me a priest. Accordingly Rattapala became a priest to reside near Budhu and was admitted into full orders. About half a month after that Bagawa had admitted Rattapala into full orders, having resided as long as he thought proper at Tullakotitang, he left to proceed to Sawatti, where he at length arrived and resided in Jetawaney, in the garden of Anatapindika. Then Rattapala residing in solitude, with the mind free from perturbation, diligent, persevering and weaned from attachments to existing objects, attending to the objects for which he heartily embraced the houseless state of a priest, in a short time attained to the completion of that exalted course of holiness, having in the present state of being by his own wisdom ascertained and experienced it : his births were exhausted, his course of holiness completed, the necessary work was done, and he knew that nothing more was requisite for his purpose (of ceasing to exist,) and Rattapala became one of the Rahats.

Afterwards Rattapala went to Bagawa, and having worshipped him and sat down said, I desire my Lord to see to my parents if Bagawa will grant permission. Upon this Bagawa investigated the state of Rattapala's mind, and perceived that he was not disposed to abandon the precepts and return to lay life; he therefore said, Whatever you have now to attend to Rattapala, consider the time.

Rattapala then rose from his seat, and having worshipped Bagawa, departed by his right side, and arranging and closing his lodging room, took his bowl and robes and departed for Tullakotitang, where at length he arrived, and took up his residence in the park of King Korawya. In the morning having dressed himself he entered Tullakotitang in his robes, and with his bowl went from house to house in succession to obtain alms,

until he came to the house of his father, who was seated in the centre hall of his residence having his hair and beard dressed. Upon looking up he saw Rattapala coming at a distance, and said, These shavelings have made a houseless one of my only son, who was pleasing and beloved: so Rattapala received no gift at his father's house, not even good words, but received abuse alone.

At that moment a slave girl of his relatives was about to throw away some stale barley gruel, when he said to her, Sister if you wish to throw away that stale barley gruel put it here into my bowl; this she did, recognizing his hands, his feet and his voice. She immediately went to his mother and said, Indeed madam do you know that your son Rattapala has arrived? If, girl, you speak the truth, she replied, you shall obtain your freedom and hastened to his father, to whom she said, Householder, do you know that the honorable Rattapala has arrived?

At this time Rattapala was eating his stale barley gruel near a wall, but his father came to him and said, Do you indeed, son Rattapala, eat stale barley gruel? truly son Rattapala you should come to your own home. He replied, Where, householder is our home; those who have left family life and become houseless priests have no home: We went, householder, to your house, but obtained there no alms, not even good words but certainly obtained abuse.

Come, son Rattapala, let us go to the house. It is unnecessary, householder, I have finished my meal for this day. Then Rattapala vouchsafe to take your tomorrows meal there. Rattapala accepted the invitation in silence, and his father understanding his acceptance by his silence returned home, where he caused to be piled up a great heap of coined and uncoined gold, and covered it with a mat, and calling Rattapala's former wives, said, Come here women, and adorn yourselves with those ornaments which gave the most pleasure to Rattapala formerly. In the morning he had the most exquisite cates and viands

prepared in his house, and informing Rattapala of the time, said, It is time, son Rattapala, the food is finished. Upon which Rattapala took his bowl, and being clothed with his robes went to his father's house, and sat on the seat prepared for him.

Then his father, uncovering the heap of gold said to him, This son Rattapala is your maternal wealth; that your paternal, and the other the wealth of your paternal ancestors. You are able, Rattapala to enjoy wealth and to perform meritorious acts: Come then, son Rattapala, forsake the priestly precepts and return to family life; enjoy your wealth and perform meritorious actions. If, householder, you will take my advice, you will take this heap of gold and bullion, put it into waggons, convey it to the Ganges, and sink it in the middle of the stream, for from this cause, householder, you experience sorrow, crying, grief, affection and distress.

Those who had been the wives of Rattapala came to him, and severally taking hold of his feet said, For the sake of what goddesses, sir, do you now live a life of chastity? Sisters, I live a life of chastity for the sake of no goddess. They exclaimed, He addresses us by the name of sisters! and fainting, fell down. Then Rattapala said to his father, If, householder, it be proper to give food, give it; but do not annoy me. Eat, son Rattapala, the food is ready. He then served Rattapala with his own hands, helping him to the most choice cates and viands, pressing him to take more. Then Rattapala having eaten, and withdrawn his hand from the bowl, as he stood spake the following stanzas:

Behold a painted statue, a wounded body, propped up, diseased, yet much thought of: Certainly to no one is there continuance of it.

Behold a painted figure, with jewels and bracelets, surrounded with bones and skin, and made beautiful with costly adornings.

Red tinged feet, a mouth cleansed with odorous powders, may satisfy the folly of the unwise, but not the seeker of Nirwana.

Hair divided into eight locks, eyes tinged with antimony, may satisfy the folly of the unwise, but not the seeker of Nirwana.

Tinged with antimony, the painted and adorned yet putrid carcase may satisfy the folly of the unwise, but not the seeker of Nirwana.

As the deer, having eaten, leaves the meadow without touching the snares and nets placed by the hunter, while those entangled weep, so I depart.

When Rattapala standing had spoken these verses he returned to the park of King Korawya, and sat at the root of a tree to pass the day.

At that time King Korawya called his park keeper and directed him to clear the park, as he wished to visit it. The park-keeper accordingly went, and while clearing the park saw the venerable Rattapala seated under a tree spending the day. Upon seeing him he went to the King and said, Your majesty, the park is cleansed, and there is there the honorable Rattapala of a high family in Tullakotitang, whom you unceasingly praise: he is seated at the root of a tree passing the day. Then, park-keeper, it is not necessary to go and inspect the park to day: let us go to Rattapala. Then the King Korawya, sending away the food which had been prepared for him, made ready his chief carriages, and having ascended one of them departed for Tullakotitang, with great regal splendor, to see Rattapala; and having gone as far as the road would permit in his carriage, descended from it, and accompanied with a large train of attendants, went on foot to the place where Rattapala was; and having entered into conversation with him, and standing on one side, invited him to be seated on a couch: he replied it is not needful great King, sit you there, I will remain seated

where I am. The King being seated on a seat prepared for him said to Rattapala,

Some persons, Rattapala, experiencing four bereavements cut off their hair and beard, clothe themselves in yellow robes, and forsaking family life become houseless priests; these four are bereavements from decay, bereavements from disease, bereavements of property, and bereavements of relatives.

Bereavement from decay, Rattapala is thus: In this world a person becomes decrepid, worn cut with days, aged, far advanced in life, approaching the end of his existence: he thus reflects, I am decrepid, worn with days, aged, old, approaching the end of life; the property I have not obtained I cannot now procure, and that I have procured I cannot preserve; it is advisable for me to cut off my hair and beard, put on yellow garments, and forsaking family life become a houseless priest. He having experienced the bereavements of decay cuts off his hair and beard, puts, on yellow garments and departs houseless from the house. This is called bereavements from decay. But Rattapala is juvenile, young, in the bloom of life, black-haired, in the excellency of youth, in the prime of his days: Rattapala has not experienced the bereavements of decay. What therefore has Rattapala known, or seen, or heard, that he has departed houseless from his home.

The bereavements from disease are thus: In this world some are afflicted with disease, in pain, exhausted with sickness; and they think I am diseased, full of pain, exhausted with sickness; I cannot obtain property still unacquired, nor preserve what I have gained; it is advisable for me to cut off my hair and beard, put on yellow garments, and depart a houseless one from my home, and he in consequence of bereavements from disease cuts off his hair and beard, puts on yellow garments, and forsakes the house, a houseless one. This Rattapala is called bereavement from disease. But Rattapala is now healthy, free from pain, having a good digestion and appetite, being troubled with

no excess of either heat or cold. Rattapala has no bereavement from sickness. What therefore has Rattapala known, or seen, or heard, that he has departed a houseless one from his home?

The bereavement of property is thus: In this world some persons are wealthy, exceedingly rich, having much substance; but this property by degrees wastes away, and he thus reflects: I was formerly wealthy, very rich, and had much property, but by degrees, my wealth has wasted away. I cannot obtain property not yet acquired, nor preserve that which I have obtained: it is advisable for me to cut off my hair and beard, put on yellow garments and depart from home a houseless one: and in consequence of that bereavement he cuts off his hair and beard, puts on yellow garments, and departs from home a houseless one. This Rattapala is called bereavement of wealth. But Rattapala is the son of a chief family in Tullakotitang, and he is not bereaved of wealth. What therefore has Rattapala known, or seen, or heard, that he has departed from his home a houseless one.

The bereavement of relatives is thus: in this world Rattapala some persons have many influential friends, and blood-relations, but by degrees they fail, and he thus thinks, I had formerly many influential friends and blood-relations, but they have by degrees been removed from me. I cannot now obtain property not yet acquired, nor preserve that which I have obtained, it is advisable for me to cut off my hair and beard, put on yellow robes, and leaving home become a houseless one. He therefore from this bereavement of relatives cuts off his hair and beard, puts on yellow garments, and departs from home a houseless one. This is called Rattapala the bereavement of relatives. But in this Tullakotitang Rattapala has many friends and blood-relations: Rattapala therefore is not bereaved of relatives. What then has Rattapala known, or seen, or heard, that he has departed from his home a houseless one.

These Rattapala are the four bereavements, in consequence of suffering which bereavements some persons cut off their hair and beard, put on yellow garments and depart from their homes houseless ones. But Rattapala has not experienced these bereavements: what therefore has he known, or seen, or heard, that forsaking the house he has become a houseless one.

There are four doctrines, great King, declared by Bagawa, the knowing and perceiving one, the Rahat, the perfect Budha, which having known and seen and heard I have forsaken my home and become a houseless one. The four are: the inhabitants of the world are swept away, they are of short continuance. This great King is the first doctrine declared by that Bagawa, the knowing and perceiving, the pure, the perfect Budha, which having known and seen and heard I have forsaken my home and become houseless.

Defenceless are the inhabitants of the world and unprotected: This great King is the second doctrine declared by Bagawa, the knowing and perceiving, the pure, the perfect Budha, which having known and seen and heard I have forsaken my home and become houseless.

The inhabitants of the world have nothing which is their own, but forsaking all must go away. This great King is the third doctrine The inhabitants of the world are ever wanting, unsatisfied, the slaves of desire. This great King is the fourth doctrine These are the four doctrines declared by Bagawa which having known and seen and heard I have forsaken home and become houseless.

You have said Rattapala that the inhabitants of the world as taken away, and are of short continuance: how is this to be understood? What think you, great King, when you were twenty or twenty-five years of age were you skilful in the management of elephants, horses and chariots, expert in the bow and sword exercises, firm of foot, and strong of hand, a bold warrior? When Rattapala I was twenty or twenty-five years of age I was

skilful in managing elephants, horses and chariots, skilled in the bow and sword, firm of foot and strong of hand, and brave in war. At one time Rattapala I was of surpassing power, and saw no equal in strength. How think you great King are you now firm of foot and strong of hand, able to contend in war. Not so, Rattapala, I am now decrepid, aged, old, far advanced in life, and arrived at its close. I am eighty years old: sometimes when I intend to put my foot in one place, I put it in a different one. On account of this, therefore, great King, it is said by Bagawa that the inhabitants of the world are carried away and are of short continuance: and knowing, seeing and hearing this I have forsaken home and became houseless. Wonderful, astonishing Rattapala; it has been well said by Bagawa that the world passes away and is of short continuance. The world does pass away and is of short continuance.

This royal family Rattapala has for its defence in danger a force of elephants, cavalry, chariots and infantry: how then is that to be understood which has been spoken by Rattapala that the world is defenceless and without protection? How think you great King, are you subject to any continued sickness. Yes, Rattapala, I am troubled with a constant flatulance (වාතාබාධො windy complaint) so that sometimes when my friends and relations are standing round me they say, King Korawya is dead! King Korawya is dead! What think you great King, can you say to those friends and relations, Come here all of you my friends and relations, and divide this pain among you that I may obtain ease, or must you endure it yourself? No. Rattapala, I do not call my friends and relations saying, Come all of you and divide this pain among you that I may have a little ease, but I have to endure it myself. It is concerning this therefore great King that Bagawa has said, The world is defenceless and without protection: and I knowing, seeing and hearing this, have forsaken my home and become houseless. Wonderful, surprising Rattapala it has been well said by Ba-

gawa that the world is defenceless and without protection. The world is defenceless and without protection.

This royal family Rattapala, has large quantities of gold, of treasure both hidden in the earth, and kept above ground. How is that to be understood which Rattapala has said, The world has no property but must go away and leave all. What think you, great King? The objects affording pleasure to your senses, which you now have attained to and enjoyed, and by which you are surrounded; in the other world will you have those identical objects to give you pleasure, or leave this property to others, and you go according to your actions? I shall not, Rattapala, have these pleasures, but others will obtain them, and I go according to the actions I have done. It is concerning this, therefore great King that Bagawa has said. The world has no property but must go away and leave all: and I knowing, hearing and seeing this, have left home and become houseless. Wonderful, Rattapala, surprizing, well has it been said by Bagawa that the world has no property, but must depart and leave all. The world has no property, but must depart and leave all.

Rattapala has said, that the world is ever wanting more, unsatisfied, the slave of desire: How is this to be understood? What think you great King? Is this Kuru in which you live a flourishing country. Yes Rattapala I live in this flourishing land of Kuru. What think you great King, if any one of your servants should come from the east country, a faithful confidential man, and say to you, Know great King that I have come from the eastward, and saw there a large province, rich and overspread with population. The people are numerous, and there are numerous forces of elephants, chariots, cavalry and infantry: it contains numerous elephants and horses, much gold, wrought and unwrought, with multitude of women. With the forces you have you are able to conquer it: conquer it great King! What would you do? I would conquer it, and dwell

there. [The same is repeated for each of the other three quarters, and the parts beyond sea.] It is on this account great King, that Bagawa has said. The world is ever wanting more, is dissatisfied, the slave of desire: and knowing, seeing and hearing this I have forsaken home and become houseless: Wonderful, Rattapala, surprizing! Well has it been said by Bagawa the world is ever wanting more, is dissatisfied, the slave of desire.

This said the venerable Rattapala, and having spoke thus he afterwards said, I see rich men in the world, having obtained wealth, covetous and foolish, giving nothing, hoard up their riches; and in their lust wishing for much more.

Conquering Kings, having subdued the earth, and occupying all unto the borders of the sea, still unsatisfied, desire the parts beyond the ocean.

Kings and people with unquenched desires approach death, and leave the body, still wanting more: the world cannot fill up their lust of possession.

Their relatives weeping with dishevelled hair, or saying, ah! certainly he is dead, wrap him in a cloth; take him to the funeral pile and burn him.

He thus, forsaking his wealth, is clothed with a single cloth, pierced with stakes and burnt. The dying find no deliverance (from death) by friends or relations.

The heirs take away his wealth, and the being goes (to another state) according to his actions. The dead are not accompanied by wealth, by child, or wife, or property, or land.

By riches no one obtains long life, neither by wealth is decay prevented. This life is short, evanescent, changeable. The wise men say,

The rich and the poor are touched with that stroke; as the fool so the wise; thus struck, the fool in his folly trembles, but the wise is unmoved.

Therefore wisdom is better than wealth; by that in this world the termination is attained. This being unattained, from birth to birth sinful actions are performed by the unwise.

Transmigrating, according to his condition, he comes to another state of being: by believing those of little wisdom, a future state and new conception takes place.

As a thief taken in the act is destroyed in consequence of his own sinful deed, thus sinful conduct, by its own act, destroys (punishes) men in a future state of being.

The elegant, sweet, heart-pleasing, sensual enjoyments in various modes changes the mind. Seeing the evils of sensuality, I, O King, became a houseless recluse.

The child, the youth, the aged, at the dissolution of the body fall as fruit from the tree. Seeing this, O King, I become a recluse. Most excellent is the simplicity of self control.

ON THE MANUFACTURE OF SALT

BY SOLAR EVAPORATION—WITH A SPECIAL REFERENCE TO THE METHODS ADOPTED IN THE CHILAW AND PUTLAM DISTRICTS OF CEYLON.

By Alexander Oswald Brodie, Esq.

(Read 11th September 1847.)

To the mind of the intelligent man a field of varied and interesting investigation is opened by those countless arts and manufactures, which employ the energies of a large portion of his species. Of these some are interesting chiefly on account of the deep scientific knowledge which has originated them, the ingenuity which has developed them, and the intricacy of machinery by means of which they are carried out. Others again prove no less interesting on account of the utility of their products, and on account of the very facility with which these are obtained. In the former man appears as the master of creation bending every law and every power of nature to serve his purposes, in the latter he appears in the humbler light of her pupil, simply imitating and repeating that which he has previously observed her to perform. To the latter class belongs the manufacture of salt when obtained by the spontaneous evaporation of sea or other saline waters.

Chloride of sodium is a substance of great if not of essential use to all organized bodies and has by a bountiful Providence been distributed throughout the globe in larger quantities than any other salt, and so distributed that it can be easily obtained, and having at the same time been formed highly soluble in water it can with facility be extracted from bodies containing it and thus be freed from impurities.

The method of obtaining salt of course varies with the form under which it appears, with the climate of the country in which it is found, and with other circumstances unnecessary to detail.

From those great beds of rock salt which are found in Galicia and other parts of Europe, it is at various points procured by simple quarrying; vast subterranean chambers, halls and galleries being cut out of the beautiful sparry mass. In other places it is got from saline spring waters, which either appear at the surface, are raised by cumbersome machinery, or jet through the pipes of deep artesian wells. The water so procured is exposed for a time to the sun; by a simple process purified from the gypsum &c. which it contains, and ultimately boiled down in large pans. Under other circumstances it is extracted by simple solution from earth containing it, and crystallised as before.

Again, in those northern parts of great continents where excessive cold and excessive heat succeed each other perpetually, these opposite states of temperature are used for the same purpose, namely, that of concentrating any of the weak natural solutions obtained by the above means, which are then boiled down.

Lastly, we have that process where all, or nearly all, is left to nature, and where a solution of common salt is evaporated by simple exposure to the sun's rays. This method alone has as yet been practised in Ceylon on a large scale and apparently to some extent from time immemorial. (During the sovereignty of the Dutch, the manufacture was left in the hands of the natives, who were however bound to give a certain small portion of the produce to the various officials under the name of மேசையுப்பு or table salt, the price at that time varied from three to four-eighths of a penny per bushel.)

The position chosen for a group of salt pans is the muddy margin of some large bay or creek having free communication

with the sea, and consists of the following portions as shewn in the accompanying sketch.

A. A canal (*Allei* அளை) serving the double purpose of connecting the sea with the salt-pans, and of conveying up to the latter, the boats in which their produce is transported.

B.B. Small canals communicating with A., and carried along the whole extent of the pans to supply them with water, called *Pér-allei* பேராளை.

C.C. Large reservoirs called *Kátchoo-pahtthi* காச்சுப் பாத்தி in which the water undergoes a preparatory process.

D.D.D. Secondary channels or *Kayallei* கையளை receiving water from C.C. and distributing it to the small beds.

E.E. The small beds called *Uppoopátty* உப்புப்பாத்தி in which the crystallisation takes place, and which are on a somewhat lower level than the kahtschupahti.

F.F. Raised ways separating the various sets of pans, serving also as means of communication.

G.G. Small heaps of salt placed on F.F. immediately after being raised out of the pans.

H.H. *Kottoos* or huts in which the salt is stored by the natives till received over by Government.

I. Government stores, whence the salt is issued to retailers and purchasers from other districts.

K.K. Low dams dividing in half each set of small pans, used as a means of communication and for other purposes to be mentioned hereafter.

It will be observed that one large reservoir supplies water to 30 or 40 small beds, and with these may be looked on as forming a set, called a weikal; it is in general either the property of one individual or of various persons acting in partnership. The whole process may be thus described.

About the end of June the natives proceed to put the pans in order, repair the roads, dams, &c., render the bed of the large reservoir C. tolerably level, and throw into it from the canal B. water to a depth of eight or nine inches. The small beds are during this period levelled by means of the instrument termed Ooppoo-palagai see fig. B., stamped with the feet and beaten with a board; water from the reservoir is introduced into them, and after a few days again thrown out, they are then again beaten and allowed to dry. When this has taken place, (that is about the beginning of August) the water is allowed to flow back into them ,filling them, to a depth of about three inches and is left till crystallisation occurs.

It is to be observed that these various prooesses go on simultaneously, and that therefore the water only remains two or three days in the large bed before distribution, during which time it has deposited a considerable quantity of sediment, and become somewhat concentrated. The object of forming the small dam K. which divides the set into two tolerably equal portions, is to economise water which has already to a certain extent been subject to evaporation, this is during the preparation of the pans thrown from one side of the bank to the other as circumstances may require, the upper and lower portions of the weikal being alternately filled and dried.

If the weather be favourable a layer of salt, varying from quarter of an inch to one and a half inches in thickness, will be deposited in the small beds, within eight days of the water being introduced. This crust is then carefully raised from the mud below by means of the Ooppoo-palagai scraped to one corner and placed in heaps along the road F.F. where it is left for a few days to dry, and then carried in baskets to the Kottoos H.H. After this first crop (as it is termed) has been removed, a small quantity of water containing in solution various salts of lime, magnesia, &c. remains in the beds, this is not thrown out, but water is simply again introduced from the reservoir by

means of the channel D., and thus the process is repeated till about the beginning or middle of September. After two crops have been obtained from a bed it is, however, allowed to dry and is well beaten as at first. The average size of a Kahtchupattie may be 40 or 50 feet square, that of a small bed 15 to 20 feet in length by 8 to 12 in breadth, but no particular attention is paid to these proportions. Not more than three or four crops are procured in a season. and at each, the produce of a small pan will under favourable circumstances, be about eight or ten bushels, but does not on the whole average one half of this. The salt remains in the cadjan huts under a guard paid by Government, but at the risk of the manufacturers until it can be received over. When this time arrives it is removed to the large stores I.I., placed at convenient intervals, weighed, and deposited. These stores are in some instances formed of cadjans, sometimes of masonry, and sometimes altogether of timber, and of these latter some were placed over pits four or five feet in depth, while others were raised on dwarf pillars to prevent injuries from water. The cadjan stores require constant repair and are seldom quite water tight, the mortar of the masonry ones soon becomes disintegrated by the action of the salt, the timber stores over pits were found inconvenient and damp, those on pillars, unnecessarily expensive, it being observed that white-ants do not attack timber saturated with salt; plain wooden structures placed on somewhat elevated sites appear therefore the most suitable, and will probably be universally adopted.

With regard to the various expenses incurred in this manufacture, the following remarks may be made. The proprietors hire for each set of beds from two to three labourers called wahracouddies, whose duty it is to form and level the pans, supply them with water, collect and heap the salt, and lastly, to carry it to the Kottoos; in return for this service they receive one-half of the salt, but as the proprietor usually makes

advances to them during the course of the season, a very small portion of this is really handed over to them. From the moment that the Kottoos are opened, all expenses are borne by Government, who buys the salt at the fixed rate of two pence and one-eighth per bushel. From the stores the country in general is supplied; the various purchasers being furnished by the Government Agent with orders for the quantity they require; prepayment at the rate of two shillings and eight pence per bushel being in every case requisite. In those districts where salt is manufactured, no one is allowed to trade in it except certain retailers licensed by Government, who receive it at the above rate and sell it at the same, being allowed a commission of two per cent on the amount of their transactions; eighty lbs. being in every case considered as the weight of one bushel.

So soon however as salt has been removed beyond the limits of the district, no further restrictions on its sale or price are enforced.

On a review of the system above described, it is quite evident, that it is in many respects capable of much improvement; and a few of the existing defects may be briefly pointed out.

In the first place, it is apparent that a much larger quantity of salt could be procured if the natives could be induced to lay aside some portion of their characteristic apathy and commence operations at a much earlier period: at present nothing whatever is done until several weeks of dry weather have convinced them that there is no longer the slightest chance of rain. Even on the continent of Europe, (at Schoonebeck near Magdeburg) operations are carried on in the open air during about 258 days in the year, while at Putlam, reckoning from the 25th June to the 15th September, only 81 are employed, although it appears from observations continued during several years, that there is very seldom rain after the middle of May, and that for some weeks before only occasional showers occur.

Again, the beneficial effect of the constant south-west wind is almost entirely thrown away in consequence of the paths and dams between the pans being raised to an unnecessary height. It is also to be remarked that the beds are formed, either, in a black silt or mud, or else, as at Sinne-Natchecally in a nearly pure sand; either of these substances is very easily disturbed and rendered uneven, which calls for renewed levelling and drying; were artificial beds of some more solid impervious substance formed, there would be less leakage of water and less labour would be requisite, even firmly beaten clay might prove useful, but has never been tried by the natives, and this owing to a belief that in such pans the water would evaporate very much more slowly; to me this appears to prove that at present there is very considerable waste by filtration into the soil.

Again, owing to a feeling of petty parsimony the salt when placed, in heaps is in the majority of cases left quite unprotected and thus becomes not only coated but also mixed with sand and other impurities, the kottoos are also by no means so impervious as would be desirable.

Again, the salt is in every instance removed from the pans to the heaps, from these to the kottoos, and from these to the stores in small baskets by labourers, a very simple system of wooden tram ways, would here prove economical.

Again, the method adopted in receiving over the salt is so very tedious that many months elapse before it can be stored, during which time it is exposed to much risk and serious deterioration.

Lastly, it may be observed that the many valuable salts contained in the ley after the deposit has been formed, are either quite lost or are obtained intermingled with the wished for product, which is consequently found to be exceedingly liable to deliquescence; but probably the extraction of these would prove too complicated a process to be conducted by natives.

The salt collected in the north-western province varies in colour from pure white to dull grey or reddish, according to the impurities contained in it; it appears in the form of a confused crystalline mass consisting of hollow quadrilateral pyramids with graduated surfaces (pied de mouche) and of cubes. The large grained salt is generally preferred, as it does not absorb moisture from the atmosphere so rapidly as that which is in smaller crystals. It is to be observed that the former is obtained in the first crop, the latter in those which succeed; and no one can feel astonished that these latter should prove impure, when it is remembered, that all except the first crops, are procured from a mixture of sea-water with the previously obtained residuary solution of various lime and magnesia salts.

The natives have observed the difference in appearance of the various salts procured at the different crops, but do not seem to be aware that a most impure article is obtained by mixing all together.

The manufacture of salt in Ceylon being a Government monopoly, being one of great importance, and one which it is not at present considered prudent to discontinue, (the present average annual produce may be reckoned at two hundred and fifty thousand bushels in the Chilaw and Putlam districts), many restrictions are necessarily required which undoubtedly tend to check improvement; even the fact of having one fixed rate of purchase must prevent any competition as to superior purity; were the pans placed in the hands of intelligent capitalists, who should have access to their works at all hours and should be at liberty to make such experiments as they deemed necessary, there can be no doubt that the total value of the products would be much increased.

Were it, on the other hand, possible very materially to reduce the price at which this article is sold, the consumption would probably much increase; not indeed by the direct use of individuals, but by its employment as a manure, and for the pur-

pose of preserving fish &c. Such a state of things is highly desirable; cultivation and trade would, on the one hand, be encouraged, while, on the other, the coolies engaged in the interior would procure a cheap and nutritious article of diet in lieu of the semiputrid fish now prepared in large quantities on the sea coasts by being partially cleaned, and then rubbed over with mud and sand from the beach.

The whole possible consumption of the island being, however, very small, any great increase in the sale must be provided for by other countries, which circumstance renders the removal of the monopoly doubly hazardous; but the political bearings of the question are foreign to the subject of this paper, and need be no further insisted upon. For a great portion of the information contained in this sketch, I am indebted to John Casie Chitty, Esq., the intelligent Modliar of the Calpentyn and Putlam districts. I am at present engaged in a series of observations regarding the temperature, chemical composition, specific gravity, and rapidity of evaporation of the water in the various portions of the salt pans; should I be able to carry these out, and should the results prove interesting, I shall have much pleasure in communicating them to the Society.

In conclusion, I would only state, that although many persons may consider it as an altogether superfluous task to describe so simple a process as that of evaporating sea-water, it must yet be borne in mind, that it is chiefly by the collection of what may appear trifling and familiar facts, that great theories and great improvements can be safely framed; and that in Nature and in Science no fact can well be called little or trifling. Its real importance may at present be hid, but may yet at some future period exhibit itself, and in any case, circumstantial details of any process may act as a warning if not as an example to those who are engaged in similar pursuits.

A. The Marawei மாரவை or wooden mamottie, employed in raising the dams &c. &c.

B. The Ooppoopalagai உபபுபபலகை a board employed in levelling the beds, splashing the water from pan to pan, &c. The spikes are made use of to break up and collect the salt when very thick, and are frequently omitted.

C. The Ehttu எதது a kind of scoop suspended from a rude triangle, which, by means of a swinging motion, throws water out of the small canal into the reservoir.

D. The Tattucootti தடடுககுததி a stamper used in beating and levelling the beds.

E. A palmyra leaf basket running down to a ridge at bottom, and furnished with two short ropes at each side. This implement is held by two persons standing at some distance from each other, who communicate to it a swinging and dipping motion, and so raise water from the small canal into the reservoir.

F. Cross section of the same.

A ROYAL GRANT ENGRAVED ON A COPPER PLATE,

LITERALLY TRANSLATED FROM THE SINGHALESE.

Communicated By Simon Casie Chitty, Esq., C. M. R. A. S.

(Read 6th November 1847.)

PROSPERITY!

This resplendent *Sannas* (1) was granted in the Year of *Saka* 1467 (2), on Wednesday in the month of *Esala* (3). When *Súriya Hetti* (4), who disembarked from the Coast, was residing at *Manaar*, the *Maharája* sent to him an order; he came and staid at *Puruduwela* (5). Afterwards having sent another order and caused *Súriya Hetti* to come (to *Madampé)*, appointed him *Mohandiram* (6) to collect the tax on milk (7)

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(1)—*Sannas*—the same as *Sásana* in Sanskrit, a written grant bestowed by a King upon a subject.

(2)—A. D. 1545.

(3)—*Esala*—the fourth month of the Singhalese, answering to part of July and part of August.

(4)—*Hetti*—the same as *Chetty* in Tamil, one of the mercantile tribe.

(5)—*Puruduwela*—a village on the Peninsula of Calpentyn, about 5 miles south-west of Putlam, now called *Puludiwaiyel.*

(6)—*Mohandiram*—an honorific title peculiar to the Singhalese. It is also employed to designate a revenue officer next in rank to a *Modeliar.*

(7)—This was a local tax paid by the owners of cattle to the Crown, consisting of a certain quantity of milk per annum for every milk cow or buffalo possessed by them. The Dutch commuted it into a tax on ghee, which was continued to be levied as long as they were masters of Ceylon, and likewise during the early part of the possession of the island by the British. I have now before me an advertisement, published by Governor North in 1800, suspending for that year the payment of the tax levied on ghee within the districts of Manaar and Putlam, in consideration of the ravages committed among the cattle by the murrain.

from the seven folds of cattle. When the *Mohandiram* carried and presented the tax milk (to the *Maharája),* he found favor and (the village) *Andaragasapittiya* was bestowed on him; together with this side of the turretted ant-hill and the solitary Palmira-tree at *Maruppe* (8), this side of the stone pillar at *Halpatawanatotte,* this side of the stone pillar at *Ullamadayáwe,* this side of the rock (which stands) on the dam of the tank of *Bogamuwa,* having the sun and moon engraved on it, this side of the stone pillar at *Madanwila,* and this side of the dam of the tank of *Dimulpittiya,* the seven lakes and the high and low grounds inclusive, in perpetuity under this resplendent *Sannas.* Three *amonas* of Paddy from *Bogamuwa* and two *amonas* of Paddy from *Uluvarisigama,* and (the lake) *Hál-panwila* for plucking and taking *Pan* (9) therefrom were also bestowed on him.

As long as the sun and moon endure if there be any who should violate this matter, they will be born as cows and dogs.

This resplendent *Sannas* was granted in the time of the King *Taniwalla Bahoo* (10) of *Madampé* (11).

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(8)—*Marappe*—a village about 6 miles south-west of Madramkooly, now called *Kattakadoo.*

(9)—*Scirpus globosus. Linn.*

(10—*Taniwalla Bahoo* is the same with *Tamwalla Abhya* mentioned by Turnour in his Epitome of the History of Ceylon. He was a younger brother of *Dharma Prakrama Bahoo* VII, from whom he had *Madampe* and the adjoining district assigned over to him as a subordinate principality.

(11)—*Madampe*—a village about 8 miles south west of Chilaw. No vestiges of the royal residence are now extant but the memory of the King *Taniwalla Bahoo* is still kept up by the Buddhist inhabitants in the devil-dance, which they occasionally perform in his honor under the large *Banian* tree on the side of the high road.

ON BUDHISM.

By the Rev. D. J. Gogerly.

(Read 6th November, 1847.)

The book named Pansiya panas jataka, or five hundred and fifty births, has, by many writers, been represented as one of the sacred books of the Budhists: it is not, however, properly entitled to that character, not being included in either of the three Pitakas, but being a comment on a poetical book called Jataka, or births, which is one of the fifteen books contained in the fifth grand division of the Sutra Pitaka. It probably received the name of Jataka after the comment had been written, for a very large portion of it has no reference either to Budha or to his births, but consists of moral aphorisms, proverbs, similitudes and tales; some of the latter, indeed, professing to be accounts of the previous transmigrations of Goutama.

The sacred book called Jataka is in a poetical form, without any mixture of prose, the verses consisting of four or six lines. It is divided into chapters called Nipata, according to the number of verses contained in each Jataka; the first, or Eka-nipata, containing about 150 Jatakas, each consisting of a single verse. The comment gives a critical explanation of the verses, either defining the meaning of each word, or selecting for exposition those which are obscure; and, in addition to these critical remarks, appends to each Jataka a legend, explanatory of its general intention, and containing an account of circumstances connected with a supposed previous existence of Goutama during the time he was a Bodhi-satwayo, or candidate for becoming a Budha. The sacred text is scarce, but the legendary part of the comment is in the hands of multitudes, it having been very well translated from Pali into Singhalese, and the tales form a

considerable portion of the popular literature of the natives. A translation therefore of a few of the verses, and an account of some of the legends may not be unacceptable.

The following are the first verses in the series.

1. Apannaka Jatakan.

Some persons speak indisputable truths, reasoners speak diversely: the wise man, understanding this, chooses that which is indisputable.

2. Wannupatha Jatakan.

The energetic man found water by digging, even in the sandy road frequented by travellers: thus the sage, endued with persevering energy, obtains by diligent exertion mental tranquillity.

3. Seriwanija Jatakan.

If you now fail in attaining the advantages of true religion, long and bitterly will you repent it, as was the case with the merchant Seriwayo.

4. Chulla-setti Jatakan.

The wise and observing man will even by small means raise himself to affluence, even as a large fire is kindled by few materials.

5. Tandula-nali Jatakan.

[Only a fragment of this verse is found in the copies to which I have had access, that fragment is]

What is the value of a measure of rice? Benares, with the adjacent territory.

6. Dewa-damma Jatakan.

Peaceful good men, modest, fearing sin, and endued with virtue, are even in this world called divine.

7. Katta-hari Jatakan.

I am thy son, great King! Ruler of the people support me! Princes maintain their dependants; why should a prince not do the same for his own progeny.

8. Gamini Jatakan.

His desires will be accomplished who observes the precepts of

the wise! I am of matured virtue: consider this, O Gamini!

9. Makha-dewa Jatakan.

These grey hairs which from age have grown on my head, are the messengers of the gods: this is the time for my religious seclusion from the world.

10. Sukha-wihari Jatakan.

Certainly, O King, he who disregards sensual enjoyments, who neither has to protect others, nor to be protected by them, reposes in tranquil enjoyment.

End of the section named Apannaka.

11. Lakhana Jatakan.

Prosperity attends the virtuous man who is prudent in counsel. See Lakhana coming followed by the multitude of his relatives whom he has carefully preserved; and then look at this Kālo, who has lost the whole of his relatives.

12. Nigrodha-miga Jatakan.

Attend upon Nigrodha but approach not Sakha. Death with Nigrodha is better than life with Sakha.

13. Kandina Jatakan.

Disgraced is he who fiercely shoots with barbed arrows: disgraced is the country where a woman reigns; but especially disgraced are they who subject themselves to female sway.

14. Wāta-miga Jatakan.

Whether at home or abroad nothing is more evil than indulgence in luxurious diet. By pleasing his palate Sanjaya has subjected the deer, fleet as the winds, and trained him to live in the house.

15. Karadiya Jatakan.

The spiral horned deer having seven times neglected the advice of the eight-hoofed Karadiya, she will no longer endeavor to instruct him.

16. Tipallatta-miga Jatakan.

The eight-hoofed deer, lying in three positions, acquainted with many devices, drinking only at midnight, and putting one

nostril to the ground inhaling the scent, six times has evaded the hunters.

17. Maluta Jatakan.

It is when the wind blows, whether in the moonlight or the dark night, that it is cold: cold is produced by the wind: therefore neither of you has been overcome (in the disputation.)

18. Mataka-batta Jatakan.

If rational beings considered the wretchedness connected with birth and existence, they would not destroy each other. The destroyer of life will endure suffering.

19. Ayachita-batta Jatakan.

If you desire to be free, secure freedom from future existence, lest by being free you become bound. Your mode is not that in which the wise are free: the freedom of the unwise is bondage.

20. Nalapana Jatakan.

Seeing the impress of descending footsteps, but not of those ascending, I will drink water through a Bamboo: thou shalt not destroy me.

End of the section called Sila.

21. Kurunga-miga Jatakan.

Sepanni tree! dost thou cast thy fruit abroad! the deer understands this: I go to another Sepanni tree; thy fruit is not agreeable to me.

22. Kukkara Jatakan.

The beautiful and strong hounds, reared by royalty and brought up in the palace, remain unpunished, but we are destroyed. This is to spare the strong and punish the weak.

23. Boja-janiyya Jatakan.

Charioteer! I Bojja, though lying on my side pierced by an arrow, am still superior to the mare: Yoke me to the car.

24. Ajannya Jatakan.

At all times, in all places, under all circumstances, Arjannye

maintains his fleetness. In this the mares fail.

25. Titta Jatakan.

Charioteer! lead your horse to some other ford to drink. Even a man becomes satiated with a superabundance of delicacies.

26. Mahila-mukha Jatakan.

Mahilamukha became furious and unruly by hearing the conversation of professed thieves; but by hearing that of the virtuous the noble elephant became established in every excellence.

27. Abhinha Jatakan.

He is not able to eat a mouthful of food, and the bowels are constipated: I perceive that the elephant by constantly seeing the dog has contracted an affection for him.

28. Nandawisala Jatakan.

Never use harsh language but always speak kindly: the heavy load belonging to him who spake with kindness was drawn, and he rejoiced in the wealth he thereby acquired.

29. Kanha Jatakan.

Whenever the load is heavy, or the road deep and difficult, there yoke Kanha; he will draw up the load.

30. Munika Jatakan.

Envy not Munika! he eats to his own destruction. Eat a little plain food, that will be productive of longevity.

End of the section called Kurunga.

31. Kulawaka Jatakan.

Matili!* certainly the young suparnnas are cast out of their nests by the chariot rushing through the forest. Rather let us yield our lives to the Asurs than injure these nestlings.

32. Natcha Jatakan.

Pleasant is thy voice, splendid is thy plumage, thy neck is as the refulgent diamond, thy tail with its circlets is a fa-

* The charioteer of Indra.

thom long: but, on account of thy dancing, I will not give thee my daughter.

33. Sammodamana Jatakan.

The birds now, being on good terms with each other, lift up the net and escape: but whenever dissensions arise among them they will be in my power.

34. Matcha Jatakan.

I sorrow not for the cold, nor for the heat, nor for being caught in the net, but because my female (fish) will think, He is gone to gratify his desires with another.

35. Wattaka Jatakan.

I have wings unfledged, feet which cannot carry me away, my parents have forsaken me. Pass from me, O self kindled fire.

36. Sakuna Jatakan.

The tree which the birds inhabit emits fire. Flee on all sides ye winged ones for refuge from the danger.

37. Tittara Jatakan.

Those who reverence the wise and aged obtain praise in this world, and happiness in the world to come.

38. Baka Jatakan.

Fraudful cunning does not in the end produce permanent advantage: the fraudulent person may be circumvented, as the crane was by the crab.

39. Nanda Jatakan.

I think there must be a collection of gold and jewels where the house born slave Nandaka stands, seeing he speaks so proudly.

40. Khadirangara Jatakan.

Though I should fall into hell with my head downward and my feet upward. I will not act unworthily. Receive, therefore, this food.

End of the section called Kulawaka.

The above suffice to shew the nature of the sacred text,

and I have selected a few of the verses, that the legends explanatory of them may also be understood: the verses I have chosen are the first, second, third, fourth, sixth and thirty-eighth.

The first, or Apannaka Jatakan.

Verse.—Some persons speak indisputable truths, reasoners speak diversely: the wise man, understanding this, chooses that which is indisputable.

Legend.—This discourse was delivered by Budha when he resided in the monastery of Jetawaney, near Sewat, on account of the 500 friends of a nobleman, who were the disciples of an opposing teacher. The noble Anathhapindiko, accompanied by 500 of his friends, who were disciples of another teacher, went to Jetawaney taking with him flowers, perfumes, sugar, honey, oil, cloth and raiment; having worshipped Budha, he presented him with the flowers, and delivered the cloth and other articles to the priests, and then, avoiding the six improprieties, he sat down. The disciples of the opposing teacher, having bowed to Budha sat down by Anathhapindiko, beholding the face of Budha resplendent as the full moon, and marked the indications of greatness in his person, and the glory beaming from him and surrounding him with its rays. Then Budha, with a soft and melodious voice, eloquently unfolded his heart delighting doctrines. Pleased with the doctrine they had heard they arose from their seats, worshipped him of the ten powers, and forsaking their former teacher embraced the religion of Budha. From that period they constantly accompanied Anathhapindiko to the monastery, offered perfumes and flowers, heard his discourses, gave alms, kept the five precepts, and sanctified the days of the moon's changes. Some time afterwards Budha, leaving Sewat, returned to Rajagaha, when they forsook his religion, and again embraced that of their former teacher.

Seven or eight months afterwards Budha returned to Jetawaney upon which Anathhapindiko took them again with him, and

having worshipped Budha and presented his oblations, seated himself. They also worshipped Budha and sat down. Anathhapindiko then related how that during the absence of Budha his friends had abandoned his religion and returning to their former teacher had again become established in his doctrines. Then Budha, opening his lotos-like mouth, which by the power of unremitted pure conversation, during countless numbers of ages, was like the opening of a golden casket filled with odours from celestially compounded perfumes, and emitting a mellifluous sound, enquired, Is it true, disciples, that you have forsaken this religion and embraced that of the other teacher? They, seeing it could not be concealed, said, It is true, Bagawa. Upon which he replied, Disciples, in no place, from the lowest hell to the highest heaven, nor in any of the surrounding innumerable systems of worlds, is there an equal to Budha in virtue or excellence: Where then is his superior? He then declared the superior excellency of the religion of the three gems, and said, A person, whether male or female, embracing as a devoted disciple this religion, will never be born in hell; but being freed from the regions of torment, and born in heaven, will enjoy exalted felicity: therefore your conduct in abandoning this religion and embracing that of the other teacher is improper. Having given them much advice he observed, Formerly the men who embraced that as helpful which was not helpful, became the prey of devils in the demon desert, while those who followed the instructions which were perfect, salutary and indisputable, passed through the same desert in safety. Having said this he remained silent.

Anathhapindiko then arose, and having worshipped Budha, elevating his joined hands to his forehead, said, My Lord, that these disciples have abandoned this eminent religion, and embraced that of an opposing reasoner is obvious to us: but how the followers of the reasoner were destroyed in the demon desert, while those who received perfect instruction passed through

the same desert in safety is hidden from us, but to you it is known. Be pleased Lord, as with the splendor of the full moon, to display this to us.

Budha replied, Grahapati, I have during countless ages traversed the ten paths which lead to the becoming a Budha, that I might resolve the doubts of the world, and have attained to the perfect knowledge of all things: attentively, therefore, bend down your ears and hear. Having thus excited the attention of the nobleman, he, as the full moon in its splendor bursting forth from the womb of the dark cloud, declared that which was hidden in the former states of existence.

There was formerly in Baranes (Benares) a King of Kasi named Brahmadatta. Bodisat was at that time born of parents who were engaged in foreign trade, and coming of age he travelled with a caravan of 500 waggons from east to west, and from west to east. There was also at Benares another merchant engaged in the same trade, but who was dull, silly, and unskilful in expedients. Bodisat having collected very valuable merchandise in Benares, laded 500 waggons and prepared for his journey. The unwise merchant, also, had filled 500 waggons with goods, and was prepared to go to the same mart. Bodisat thought, If this unwise merchant go with me the road will not be sufficient for 1000 waggons: either he or I should go first. He mentioned his views to the other, and said, we cannot go together, will you go first or last? The other merchant thought, I shall derive great advantage from going the first: the road will not be cut up, the bullocks will have green provender, and the men will have a supply of fruits and vegetables; there will also be a plentiful supply of water, and I shall sell the goods at my own price: he therefore said, Friend, I will go first. Bodisat saw many advantages connected with going the last, and thought, Those who go first will repair the bad parts of the road upon which I shall travel: the old rank grass will have been eaten by the cattle of the first caravan, while my

oxen will have that which is tender and newly grown: in place of the leaves and vegetables plucked by the men who go first, fresh and sweet leaves and vegetables will be obtained: where there is no water they will dig, and I shall drink from those wells: the fixing a price for articles is killing work, but I going afterwards shall sell my goods at the established price. Seeing so many advantages he said, Well, friend, you may go first.

The unwise traveller, agreeing to this, made ready his waggons and departed. By degrees he came to the entrance of the desert, beyond the inhabited boundary. There are five kinds of deserts, 1, the robber desert; 2, the wild-beast desert; 3, the arid desert; 4, the demon desert; and 5, the foodless desert. The desert occupied by bands of thieves and robbers is the robber-desert; that inhabited by lions and wild beasts is the wild beast desert; that in which no water is found for bathing or drinking is the arid desert; that in which demons dwell is the demon desert, that in which neither edible roots nor food of any kind can be procured is the foodless desert. The desert now to be entered was a demon desert destitute of water.

The unwise trader, having placed large vessels filled with water upon his waggons, entered the desert, the extent of which was sixty yoduns (about 800 miles). When he had arrived at the middle of the desert, the demon who resided there thought, I will induce these men to throw away their water, and when they are weak through thirst, I will destroy and eat them all. He accordingly formed the appearance of a beautiful carriage drawn by two milk-white oxen, preceded and followed by a retinue of ten or twelve demons, as men, armed with bows and shields. The chief demon was seated in the carriage, as a man of rank, adorned with lotos flowers; his head and clothes wet with water, and the wheels of his carriage dripping with mud. The attendants who preceded and followed him had their heads

and clothes wet; they were adorned with lotos flowers, had bunches of water lilies in their hands, were sprinkled with water and mud, and were chewing the edible roots of water plants.

The chief of a trading caravan, when a head wind blows, precedes the caravan seated in his waggon, to avoid the dust; but when it blows in the opposite direction he follows the waggon train. At this time a head wind blew, and the trader was in advance. The demon, seeing him approach, drove his carriage from the road to give him the path, and entering into conversation with him, enquired where he was going. The trader moving his own carriage out of the way to let the waggons pass, stood by the demon and said; We, Sir, have come from Benares; but where have you come from, adorned with lotus flowers, and your clothes wet: have you had rain on the road, and are there ponds in the neighbourhood covered with lilies? The demon replied, What do you say, my friend: the range of yonder green forest appears. The whole of that forest abounds with water; there is constant rain there, the streams are full, and at short intervals there are lakes covered with lilies. But where are you going with this train of waggons? He replied, to such a country. What have you in this waggon? such and such goods. The last waggons came on very heavily laden, and he enquired, What goods have you in these? He replied, Water. You have acted with great propriety, he observed, in bringing water thus far, but there is no necessity for your taking it further, there being abundance before you. Break your vessels and throw away your water that you may go lightly. But we are loitering and must proceed on our journey. So saying, he and his attendant demons, went a short distance, and becoming invisible returned to the demon city. The unwise trader, in his folly, attended to the words of the demon, brake his water vessels, and threw away all the water, not reserving a drop, and then proceeded. Before them, however,

there was no water, and the men parched with thirst, became exhausted. They travelled till sun set, when unyoking the oxen they formed a circle with the waggons, and secured the cattle to the waggon wheels. There was no water for the oxen; and the men had neither boiled rice nor gruel: exhausted and dispirited they threw themselves on the ground. In the middle of the night the devils sallied forth from their city, slew the men and oxen, ate the flesh, and left the bones scattered about. Thus on account of one unwise man the whole of the caravan was destroyed, and the 500 waggons full of goods left standing in the desert.

A month and a half after the departure of the unwise trader, Bodisat left Benares with 500 waggons, and at length arrived at the desert. Having put large supplies of water in vessels he assembled the whole caravan by beat of drum, and said, Let no person touch a drop of water without my permission: and as there are poisonous plants in the desert, let no person eat of any vegetable or fruit to which he has not been previously accustomed without first consulting me. Having thus advised his attendants, he entered the desert. When they had travelled to the middle of it, the demons, as in the former instance, appeared in their path. Bodisat seeing them, thought, in this desert there is no water, and therefore it is called the arid desert: these persons are bold, red-eyed, and cast no shadow. Assuredly the trader who preceded me has been induced to throw away his water, and he and his attendants, exhausted with thirst, have been destroyed. This demon does not know of my wisdom, nor reflect on my skill in expedients. He therefore said, Proceed! we merchants do not throw away water until we see a fresh supply: at the place where we meet with water, we lighten our waggons by throwing away that which we brought with us. Upon this the demon proceeded a short distance and disappeared. When he was gone the attendants of Bodisat came to him and said, Sir, these men say that in the green forest which appears

at a distance there is constant rain, they are adorned with the flowers of the lotus, they have bunches of lilies in their hands, and their clothes and hair are wet. Permit us to throw away the water, and thus lightening the carriages, proceed rapidly. Bodisat, hearing this, ordered the waggons to be stopped, and collecting the people enquired, Have any of you formerly heard that there was either pond or lake in this desert? They replied, No, Sir! this is the arid desert. Some of these men say that in a green forest before us it rains continually: to what distance does a rainy wind blow? About a yodun's distance, Sir. Have any of you felt this rainy wind? No Sir. At what distance does the rainy cloud appear? About a yodun, Sir. Have any of you seen a rainy cloud? No Sir. At what distance may the flash of the lightning be seen? About four or five yoduns, Sir. Have any of you seen the lightning? No Sir, At what distance may the sound of thunder be heard? At rather more than a yodun's distance, Sir. Have any of you heard the sound of thunder? No Sir. These, Bodisat continued, are not men, they are demons; their object is to induce us to throw away our water that when we are faint they may kill and eat us. The unwise merchant who preceded us was not skilled in devices. Assuredly he has been led to throw away his water, and has been devoured, and the 500 waggons full of goods have been left standing, and we shall see them to day: throw not away a drop of water but proceed rapidly. Going forward they came to the place where the 500 waggons filled with goods were standing, and saw the bones of the men and oxen scattered about. After they had taken their meal and fed the oxen, they formed a circle with the waggons, placed the cattle in the centre and the men round them: and placing a guard of strong men Bodisat watched sword in hand during the night, even till the dawn. The next morning early, having completed the necessary arrangements and fed the cattle, they changed such of their waggons as were weak for stronger ones belonging to the first

caravan, and casting away articles of little value, filled the waggons with those which were costly, and arriving at the proposed mart sold the whole for twice or three times the cost price, and returned in safety with all his attendants to Benares.

Budha having thus spoken said, Grahapati, the followers of the reasoner formerly were destroyed while those who followed the perfect teacher were delivered from the demons, went in peace to their desired mart, and returned in peace to their own homes. Joining the two relations together he spake the verse

Some persons speak indisputable truths
Reasoners speak diversely
Understanding this the wise man
Chooses that which is indisputable.

He also said, The unwise trader is now Dewadatta, (the opposing teacher) and his present followers are those who were then destroyed. I, who am now Budha, was then the wise trader.

End of the Apannaka Jataka.

The second, or Wannupatha Jatakan.

Verse.—The energetic man found water by digging even in the sandy road frequented by travellers: thus the sage, endued with persevering energy, obtains by diligent exertion mental tranquillity.

Legend.—While Budha resided in Sewat, a respectable man, an inhabitant of the city, went to Jetawaney, and heard the discourses of Budha. Being pleased with the doctrine, and perceiving the evils of sensual gratification, he became a priest, and having passed his noviciate and received the necessary instructions from Budha, he entered a forest, and lived there three months in deep meditation; yet he was unable to realize a

ray of spiritual light, or any indication of super human wisdom. He then thought, The teacher has said that there are four classes of men: I am of the lowest class. I shall not, in this state of existence, ascertain the path to Nirwana, nor the results of entering into that path. What advantage shall I obtain by residing in a wilderness: I will return again to Budha and view his glorious person, and live there listening to his excellent discourses. He accordingly returned to Jetawaney. Some wise and holy priests who were there said to him, Friend, you received instructions from Budha, and left this to fulfil your priestly duties: you have now returned and live with the priests; have you attained the object for which you became a priest? are yon freed from future transmigration? He replied, Friends I have neither attained the path nor the results of such attainment. I am only fit to be with unmeritorious persons: I have lost courage and returned. They said, Friend, you have acted very improperly in abandoning your endeavours after having become a priest of the religion of the persevering Budha. Come, let us go to Budha. Budha seeing them said, you have brought this priest with you contrary to his will: what has he done? They replied, This person, Lord, having become a priest of this religion, has failed in his efforts to perform his priestly duty, and ceasing from exertion has returned. Budha enquired, Is it true, priest, that you have ceased from persevering effort? It is true, Bagawa. He replied, In becoming a priest of this religion you became a man of few desires, contented, removed from carnal objects, and perseveringly diligent. When it is said, this priest has abandoned his efforts, it appears as though you were not such a person. Certainly in former ages you were persevering. On one occasion by your energy the men and oxen of 500 waggons obtained water in the sandy desert, and were saved from destruction; wherefore do you now cease your efforts. Upon hearing these words the priest became established in resolution. The other priests requested Budha to declare

this event; upon which he revealed that which was hidden in past transmigrations.

Formerly, when Brahmadatta, King of Kasi, reigned in Benares, Bodisat was of the merchant tribe, and travelled about trading, with 500 waggons, and on one occasion entered a desert sixty yoduns in extent. The sand was so fine that when taken in the hand it could not be kept in the closed fist, and after sunrise it became as hot as burning charcoal, so that no person could walk on it. Those who had to travel over this desert took in their waggons a supply of wood, water, oil, rice and other necessaries, and travelled during the night. At break of day they formed an encampment, spread a canopy over their heads, took their meals and passed the day under the shade. Taking a meal at sunset they yoked their oxen and proceeded on their journey as soon as the ground became cool. The travelling was similar to a sea voyage, there being no road; and the conductor, who might be called the pilot, directed the course of the caravan by the stars.

The trader had passed over 59 yoduns of the desert; and calculating that in another night's journey the caravan would pass over its boundary, after supper he directed the wood and water to be thrown away and set out. Having spread a couch in the foremost waggon, he reclined on it, looking at the stars, and said Drive in this direction, or Drive in that direction. Worn out from want of rest during the long journey, the conductor fell asleep, and did not know that the oxen had turned round and were retracing their former steps. They travelled this way the remainder of the night. Towards dawn the conductor awoke and looking at the stars commanded the caravan to stop. By the time this order was executed the day broke, and the men saw that they had returned to the place of their former encampment. They then exclaimed, Our fuel and water are expended; we are lost: and unyoking the oxen, spread a canopy, and lie down under the waggons in utter despondency. Bodisat re-

flecting. If my courage fail me all these will perish, walked about while the morning was yet cool, and seeing a clump of grass, thought, this grass has grown in consequence of water being beneath it. Taking hoes they began to dig in that place, and having excavated to the depth of sixty cubits the hoes struck on a slab of rock, upon which they all gave up in despair. But Bodisat, being assured that water was beneath the stone, descended into the well, and placing his ear to the rock distinctly heard the rushing of water. Having ascended he called his immediate attendant, and said, Son! if your courage fail we shall all perish! take this iron crow-bar and endeavour to split the rock. When the courage of all the others had failed, he, attending to the directions of Bodisat, and descending into the well, struck the rock, which being broke by the blows, a stream of water flowed into the well to the height of a palm tree. They all drank and bathed, watered the cattle, and at sun set, having erected a flagstaff on the spot, they journeyed to their intended place, sold their merchandise and returned in peace to their own habitations.

Budha then spoke the following verse,

> The energetic man, digging in the sandy path,
> In the place trodden by travellers, found water:
> Thus the sage, endued with persevering energy,
> By diligence obtains mental tranquillity.

He then said, If, priest, you formerly were persevering in your efforts to obtain a little water, why should you now, having become a priest of the religion leading to final emancipation, cease from exertion. Combining the two events Budha declared that the priest was in that birth the personal attendant of the merchant, and that he who was formerly the merchant was then Budha.

End of the Wannupat'ha Jataka

The third, or Seriwanija Jatakan.

Verse.—If you now fail in attaining the advantages of true religion, long and bitterly will you repent it, as was the case with the merchant Seriwayo.

Legend.—This discourse was delivered when Budha lived at Sewat, in consequence of a priest having become discouraged in his efforts to obtain spiritual illumination. Upon the case being represented to Budha he said, Priest, if after becoming a priest of this fruit giving religion you intermit yonr exertions, long will you regret it, as the merchant Seriwayo regretted the loss of the salver of solid gold worth a lack. At the solicitations of the priests Budha related the circumstances, as follow.

Five kalpas previous to the present one Bodisat was a travelling goldsmith in the country named Seriwa, and in company with another person of the same profession named Seriwayo, who was very covetous, he crossed the Telawahan river, and came to a city called Andhapura: they divided the streets of the city between them, each commencing to sell his goods in the part assigned to him. There was in the city a noble family reduced to abject poverty: their property was lost, their relations died, and only a girl and her grandmother remained alive, the latter having to serve others to support herself and grand child. There was in the house, a golden dish out of which the nobleman used to eat; but it had long been disused, and it was so covered with dirt and filth that they did not know it to be gold, and cast it among some useless lumber. The covetous merchant entered the street in which they lived, crying, Buy my jewels! Buy my jewels! and came to the door of the house. The child said to her grand-mother, Mother, buy me an ornament. Child, replied the grand-mother, we are poor, what shall we give to purchase one? Here is this dish, said the child, it is of no use to us, give this and buy one for me. The woman called the merchant, and having requested him to sit

down, brought the dish and said, Brother take this and give your sister something for it. The merchant took it into his hand, and suspecting it to be gold he made a scratch through the dirt and ascertained that it was so, but hoping to get it for nothing said, What is this worth! it is not worth half a masaka, and throwing it on the ground rose from his seat and went away. The two merchants had agreed that when one of them had left a street the other might enter it. Bodisat accordingly, entered the street crying, Buy my jewels! buy my jewels! and came to the door of the house. The child again requested the grand-mother to buy her something, but she replied, My child, the first merchant who came threw the dish on the ground and went away. What can I now give to buy a jewel for you? She replied, Mother, that merchant was a surly man, but this one is of a pleasing countenance and mild of speech, perhaps he will take it. Then call him. She did so, and he came in and sat down. When they gave him the dish he saw that it was gold and said, Mother, this dish is worth a lack: I have not goods enough with me to buy it. The grand-mother replied, Brother, the merchant who first came said it was not worth half a masaka, threw it on the ground and went away. The dish has been changed into gold by the power of your virtue: I present it to you: give us some trifle for it and take it. Bodisat immediately gave them 500 kahapanas which he had with him, and golden ornaments to the same amount, and saying, Allow me only to retain the yoke for carrying my goods, my bag, and these eight kahapanas. Obtaining these he departed, hastened to the bank of the river, gave the eight kahapanas to the boatman and got into the boat.

The covetous merchant, going again to the house said, Bring that dish, I will give you something for it. But the woman, scolding him, said, You did value our golden dish worth a lack at half a masaka. Another merchant, a just man, who appears to be your master, has given us a thousand pieces of gold for

it and taken it away. When he heard this, perceiving that he had lost the dish of solid gold, he thought, Truly my loss is great! and being unable to bear up under his violent grief he lost all self-command, scattered his goods and money about, threw off his apparel, and seizing his yoke as a cudgel he followed after Bodisat. Coming to the bank of the river and seeing Bodisat passing over, he called out, Good boatman, bring back the boat! But Bodisat would not allow this to be done, Gazing after Bodisat and overwhelmed with grief, his heart became heated, and the blood flowed from his mouth, as water from a broken dram: and desirous of destroying Bodisat he himself died on the spot. This was the first time that Dewadatta desired the death of Bodisat. Upon the conclusion of this discourse the priest, for whose benefit it was spoken, became a Rahat.

End of Seriwanija Jataka.

The fourth, or Chulla-setti Jattakan.

Verse.—The wise and observing man will even by small means raise himself to affluence, even as a large fire is kindled by few materials.

Legend.—This discourse was delivered when Budha lived at Jiwakambawaney near Rajagaha, on account of the priest Chulla Pantika, the circumstances connected with whose birth were as follow. The daughter of a nobleman of the Dananja family contracted an intimacy with a male slave, and fearing that her improper conduct would be discovered, she said to him, We cannot remain here, for should our misconduct be known my parents will tear us to pieces: let us take some property with us, retire privately, and live in some other country where we shall be unknown. They did so and lived together. When she was far advanced in pregnancy she said to him, It will be a sad thing for both of us if I give birth to a child in a place

where I have no relations; let us return to my family: but he put it off, saying, Let us go to morrow, or the day after. She thought, this foolish man, knowing that his fault is great, will not endeavor to go: but parents certainly feel for their children, and whether he go or remain it is proper that I should go. Accordingly she put aside her household furniture, left the house, and told the neighbours that she was returning to her family, and set out on her journey. The man returning home and being informed by the neighbours that she was gone to her relations, followed quickly after her, and overtook her on the road just as she was taken in labour. He accosted her, and said, Wife, what is this? She replied, Husband I have borne a son: what shall we now do? That for which I was going to my parents' house has taken place on the road; what shall we gain by going there? Let us remain where we are. To this he agreed, and as the child was born on the road they called him Pant'haka. Not long afterwards she again proved pregnant, and again desirous of returning to her parents set out on her journey, but her second son was also born on the road. On this account they called the first born Maha Pant'haka, and the other one Chulla Pant'haka; taking their children with them they returned to their former habitation. While living there the child Pant'haka heard the other children saying, uncle, grand-father, grand-mother, &c., and coming to his mother said, Mother, other children say, uncle, grand-father, grand-mother: have we no relations? Yes child, she replied, but we have no relations here: your grand-father is a rich nobleman in Rajagaha, and your relations are there. Why then do we not go there, mother? She then told her son the reason of their coming to their present residence, but the child again and again spoke to her on the subject. She then said to her husband, These children pine away: let us take them to their grand-father: will my father and mother eat our flesh if they see us? He replied, I cannot appear before your parents, but if you can contrive by

any means to give the children to your parents, do so. They accordingly took the children to Rajagaha, and the mother sent a message to her parents informing them of their arrival. On hearing it her parents said, We regard ourselves as childless, having neither son nor daughter: great is their crime against us and we cannot admit them to our presence. Let them take this property which we send them and live where they please, but let them send us the children. The nobleman's daughter received that which her parents had sent, and delivered the children into the hands of the messengers. From that time they lived in the house of their grand-father. Chulla Pant'haka was very young, but Maha Pant'haka accompanied his father to hear the discourses of Budha, and at length said to his grandfather, If it meet with your approbation I desire to become a priest. What do you say, child, replied the grandfather, of all other persons you are most proper to enter the priesthood, if you feel yourself competent to its duties. He accordingly conducted him to Budha, and stating that he was his grandchild requested him to be admitted into the priesthood. To this Budha assented, and placed him under the care of a priest who gave him the needful instructions. He soon obtained an extensive knowledge of the doctrines of Budha, and upon attaining his twentieth year was fully ordained priest. Accustoming himself to meditation he became a Rahat, and enjoying the pleasures of intellect he was desirous of introducing his brother Chulla Pant'haka to the same. He accordingly waited on his grandfather and said, Nobleman, if it meet with your approbation I will make Chulla Pant'haka a priest. The grandfather consented, and he accordingly initiated him, and subjected him to the observance of the ten precepts; but the novice Chulla Pant'haka was exceedingly dull, and in four months could not commit to memory the following verse. "Behold Budha! fragrant as the full blown odoriferous flowers of the red and blue lotus! Resplendent as the glorious sun in the firmament."

This dulness was the result of his previous conduct: formerly, in the time of Kassapa Budha he was a wise priest, but seeing one who was dull and unable to learn he derided him, and that priest, disheartened by being treated with contempt by his superior in wisdom, was not able to make any proficiency. In consequence of this conduct he himself, being a priest, was unable to commit to memory one part of the verse after the other. After he had endeavoured for four months to learn this verse without success Maha Pant'haka said to him, Pant'haka you are not fit for the priesthood: in four months you have not been able to learn this one verse: how then will you be competent to perform the duties of a priest? Go and live in some other place. Chulla Pant'haka, however, was attached to the priestly life and did not desire to return to secular business.

At this time Maha Pant'haka superintended the provisions of the monastery, and Jivaka the Kumara Banda brought perfumes and flowers to the garden which he presented to Budha. After having heard a discourse delivered by Budha he went to Maha Pant'haka and enquired how many priests were in the monastery, and learning that there were 500 he requested that Budha with the 500 priests would dine at his house the next day, Maha Pant'haka replied, I accept the invitation for all except Chulla Pant'haka who is dull and unable to learn. Chulla Pant'haka hearing this thought, My brother's love is certainly withdrawn from me: What profit can I now derive from being a priest? I will return to secular life, give alms and perform virtuous actions. Early next morning when Budha arose he intellectually beheld the state of the world and the circumstances which were occuring, and perceiving the intentions of Chulla Pant'haka he went out, and walked before the door in the path in which Chulla Pant'haka must go. When the latter came out of his room he saw Budha, and approaching him worshipped him. Budha then said, Where are you going Chulla

Pant'haka so early in the morning. He replied, Lord! my brother has expelled me, and I am about to retire to secular life. Budha then said, Chulla Pant'haka your profession of priesthood is my concern: if you are expelled by your brother why should you leave me? What will secular life advantage you: stop with me. So saying, he took him to the door of his own apartments, and seating him with his face towards the east said, Rub this cloth in your hand saying, Defilement is contracted! Defilement is contracted! and remain here: he then placed in his hands an extremely clean white cloth. Having done this he went with the other priests to the house of Jiwaka and occupied the seat prepared for him. In the mean time Chulla Pant'haka sat looking at the sun, and rubbing the cloth, repeating Defilement is contracted! Defilement is contracted! by which continued rubbing the cloth became dirty. He then reflected: This piece of cloth was exceedingly clean and white, but on account of my rubbing it with my hands it has contracted dirt, and its previous state is changed; thus it is with the constituent parts of man, nothing remains permanently the same: all things fade away and are reproduced: and thus his perception of truth enlarged.

Budha knowing that he had this perception of truth, caused a miraculous vision of himself, seated with his face towards the east, and splendor irradiating from his body, to appear before Chulla Pant'haka, and said, You perceive that through contact with your hands this piece of cloth has become defiled, and the filth remains; by this you learn that defilement even desire is within you: put that away. He then spake the following verses:

Not only is dirt defilement, but lust (or desire) is so also: Defilement signifies lust. Priests having put away this defilement, live in the practise of the undefiled religion.

[The same is repeated substituting wrath and folly for lust.]

When Budha had spoken these verses Chulla Pant'haka be-

came a Rahat, and obtained a knowledge of the three Pitakas. Formerly when he was a king, while walking through the city he perspired, and wiped his forehead with his pure muslin robe, which, in consequence of it, became defiled: he then thought, through this body this unsullied robe has lost its original purity and become defiled: certainly objects are not of permanent continuance: he thus obtained a perception of the impermanence of material forms: it was on this account that the repetition of the words Defilement is contracted! produced this effect.

The Kumara Banda Jewika was standing at the right side of Budha when the latter said, Jewika, are there not other priests in the Monastery? and covered his bowl with his hand. Maha Pant'haka replied, Lord! there are none there. Budha said, Jewika another priest is there. Jewika then sent a person saying, Go and see if there be another priest in the Monastery. At that moment Chulla Pant'haka thought, My brother says, that there are no priests in the monastery, but I will shew him that there are some; and immediately multiplying the appearance of himself he miraculously filled the garden with the forms of priests, some of whom appeared to be making robes, others dying them, and others to be engaged in study. The man who was sent, returned saying, The whole garden is full of priests. Budha then said, Go and say, Budha calls for Chulla Pant'haka. He went and said this, when a thousand mouths opened and said, I am Chulla Pant'haka! I am Chulla Pant'haka. The man returned and said, They are all named Chulla Pant'haka. Budha replied, go and take the first by the hand who says, I am Chulla Pant'haka and the others will disappear. He did so, and the priest came with the man who took him by the hand. Budha having finished his meal called Jewika and said, Bring the bowl of Chulla Pant'haka: he will deliver the benedictive discourse. Jewika did so, and the priest, fearlessly as a young lion utters his roarings, delivered a short benedictive dis-

course from the Pitakas. Budha then arose from his seat, and attended by his priests, returned to the monastery.

In the evening when the priests were assembled in the hall of instruction they began to converse on the perfections of Budha, saying, Friends, Maha Pant'haka being ignorant of the capabilities of Chulla Pant'haka turned him out of the monastery as being stupid and unable in four months to learn one verse; but Budha, the Supreme Lord of Instruction, has during the time occupied by one meal caused him to become a Rahat, acquainted with the doctrines of the three Pitakas. Budha being aware of the conversation went to the place, and ascending his throne radiated forth his six-coloured splendor, as the morning sun over the Yugandhara mountain allumines the depths of the sea. Upon his entrance the conversation ceased and the priests remained silent. Budha looked mildly around him and thought: This assembly is exceedingly seemly: there is not a hand nor a foot stirred, nor the slightest sound heard: all these are awed by the dignity and glory of Budha: were I to sit here till the conclusion of my life they would not speak first, therefore it behoves me to commence the conversation. Speaking therefore with a mild voice like that of Brahma, he enquired respecting the conversation in which they were engaged when he entered the hall. They informed him, upon which he said, At this time, priests, Chulla Pant'haka through me has become great in religion, formerly through me he became great in riches. At the request of the priests he then revealed that which was hidden in past transmigrations.

Formerly, when Brahmadatta, King of Kasi, reigned in Benares, Bodisat was born of a noble family, and when he came of age he was made a nobleman of the king's court and was called Chullaka Sett'ha: he was wise, skilful, and expert in understanding omens. One day, while going to attend on the King, he saw a dead rat in the middle of the street, and considering the attending circumstances, he said, A wise man taking

this rat may convert it into an ornament for his wife, or into a stock for trade. A respectable but poor man, hearing these words, said, This nobleman does not use these words inconsiderately: he therefore took the rat and going to a market sold it for a small piece of money as cats'-meat. With this money he bought some sugar, and taking a chatty of water he went to the forest where the flower-gatherers were: to each of them he gave small bits of the sugar and a ladle full of water, and each of them in return presented him with a bunch of flowers. These flowers he sold, and with the money he thus realized he procured more sugar and water, and going to the flower gardens that day, he obtained in return for what he gave a quantity of flowering shrubs. Thus in a short time he accumulated eight kahapanas.

Afterwards, on a very windy and rainy day, a large quantity of withered trunks of trees, dried branches and plants were blown down in the royal gardens, and the gardener could devise no plan to clear the grounds of them. The man then went to the gardener and said, If you will give me these branches &c. I will clear the garden of them, and to this the gardener consented. Chullantewasiko then went to the childrens' play ground, and inducing them to help him by giving them bits of sugar, he in a short time had the whole brought out of the garden and piled outside. At that juncture the king's potters, having a great quantity of earthen vessels to burn for the royal use, were seeking firewood for the purpose, and seeing this heap of fuel bought it from him. That day Chullantewasiko obtained sixteen kahapanas and 500 earthen vessels by the sale of his fire-wood.

When he had accumulated twenty kahapanas he formed another scheme: he went a short distance from the city to the grass market, and placing vessels with water he supplied from them 500 grass-cutters. They said to him, Friend you have been very serviceable to us, what shall we give you in return. He

replied, you shall requite me when a necessity occurs. Thus going from place to place he contracted friendship and acquaintance with the traders. One day, he received information from them, that on the morrow a merchant would come to the city with 500 horses. Hearing this he immediately went to the grass cutters and said, to day let each one of you give me a bundle of grass, and let no person sell any till I have disposed of mine. To this they agreed; brought the 500 bundles of grass, and put them at his door. The horse-merchant having gone through the city for fodder without obtaining any gave him 1000 pieces of gold for his 500 bundles of grass.

Some time afterwards a naval friend informed him that a large trading vessel had arrived at the port: he accordingly adopted the following expedient. He hired a carriage with several attendants for eight kahapanas, and drove to the port in great splendour; agreed to purchase the whole cargo and gave his seal-ring as a pledge. He then erected a tent at a short distance, sat there, and gave directions to his hired attendants that when the Benares merchants should arrive, three distinct messengers should bring him the information. About 100 of the Benares merchants having heard of the arrival of the vessel came to the port to purchase part of the cargo; but they were informed that they could obtain nothing as the whole had been purchased by a great merchant who was transacting business in the tent. Hearing this they went to him, the attendants having given him notice of their approach, and each of the merchants gave him 1000 pieces as a premium to have a half share of the cargo, and afterwards gave him a similar sum that they might be allowed to purchase the other half. Chullantewasiko having thus gained two lacks returned to Benares, and from a feeling of gratitude took one lack as a present to the nobleman Chulla Sett'ho and recounted the whole of the circumstances to him. The nobleman was so much pleased that he gave him his daughter in marriage, and he ultimately suc-

ceeded to his father in law's rank and station in the Government.

Budha then spake the verse at the head of this Jataka, and concluded by saying, he who was then Chullantewasiko is now Chulla Pant'haka, and I who am now Budha was then the nobleman Chulla Sett'ho.

End of Chulla Setti Jataka.

The sixth, or Dewa-damma Jatakan.

Verse.—Peaceful good men, modest, fearing sin and endued with virtue, are even in this world called Divine.

Legend.—When Budha resided at Jetawaney he delivered this discourse on account of a rich priest. A rich man of Sewat, upon the death of his wife intending to enter the priesthood, erected for himself a dwelling with a sitting room and a store room, filling the latter with ghee, rice, &c. He then became a priest and his servants brought him such food as he desired. He had great store of garments and other priestly requisites, and wore one dress at night and another in the day: his apartments were at the extremity of the monastery. One day when he had taken out his robes, coverlets, &c. to spread them out to air, a number of country priests came to his rooms and seeing the robes, &c. said, Whose are these? Mine, he replied. What, priest, this robe and that robe; this under-garment and that under-garment? Yes, friends, they are all mine. They then said Friend, Budha only permits the possession of three robes (forming one set so as to be worn at one time) and you a priest of this self denying religion, have accumulated all these. Come, let us take him to Budha. Budha seeing them, said, Why do you bring this priest to me against his will! For what purpose have you come? They replied, Lord, this priest has many goods and a large ward-robe. Is it true, priest, that you

have many goods? It is true, Bagawa. Why have you procured them? Certainly I teach contentment with little; a restraining both of body and mind, and perseverance in the pursuit of purity. Hearing these words of Budha he became angry, and throwing off his upper-garments said, Then I will walk thus without clothes, and stood in the midst of the assembly with only one cloth on. Upon this Budha, to recal him to himself said, Truly priest, you formerly sought for a sense of propriety and modesty for a period of twelve years when you were a water-demon: how then now, being a priest of this honorable religion, can you throw off your upper-garments and remain without shame or modesty in the midst of this eminent assembly? Being by these words restored to a sense of propriety he resumed his garments, and having worshipped Budha, sat down. The priests not being acquainted with the event referred to requested Budha to declare it, who said,

Formerly Brahmadatta was King of Kasi, reigning in Benares, and Bodisat was born of his principal queen and named Mahinsasa. By the time he could run about the king had another son who was called Chanda, and by the time he could walk the queen died. Upon this the king took another female as his principal queen, to whom he became passionately attached, and had a son by her whom he named Suriya. The king being much delighted when he saw the child said to his queen, I will grant you any one thing you may request. The queen said that she would prefer her request on a suitable opportunity. When her son was grown up she said to the king, When my child was born your Majesty gave me the privilege of prefering any request I wished: I now claim the fulfilment of the promise; appoint my son your successor in the kingdom. The King replied, My two sons are glorious and resplendent as two pillars of fire: I cannot deprive them of their right and give the kingdom to your son. Although he thus refused her, yet as she continued to press him from day to day, he

thought, She will devise some mischief against my sons, and calling them to him he said, Children, when Suriya was born I pledged myself to grant his mother any one boon, and she now requests the kingdom for her son, which request I am not willing to grant. Sin is the very nature of woman, and she may possibly devise some evil against you. Retire into the wilderness, and upon my death return to your native city and assume the government: thus weeping, lamenting, and kissing their foreheads he dismissed them. They having bowed to the king, descending from the palace saw the young prince Suriya amusing himself in the palace yard, and informed him of what had occurred, when he said, Brothers I will accompany you, and went with them: they then retired to the wilderness. Having proceeded into it some distance Bodisat sat down at the root of a tree, and calling Suriya to him said, Go to that lake, bathe and drink, and bring us a little water.

That lake belonged to Wessawanna (king of the demons) who gave it in charge to a water demon, saying, you may devour whosever descends into this lake, unless he be acquainted with the doctrine of the gods.* If he have that knowledge you are not permitted to destroy him: neither have you any power over those who do not descend into the water. From that time the demon enquired of those who descended into the lake. Do you understand concerning the gods, if they did not he devoured them. The Prince Suriya going to the lake entered the water without examination. The demon seizing him said, Do you know concerning the gods? He replied, The sun and moon are gods. You do not understand divinity said the demon, and dragging him down carried him to his cave that he might eat him at leisure. Bodisat seeing that he delayed returning sent the Prince Chanda to see after him. Upon his descending into the water the demon seized him also, en-

* Or, with Divinity, including the objects of worship:

quiring, Do you know concerning the gods? He replied, yes, the four quarters of the heavens (or the regents of the four quarters) are gods. The demon replied, you are ignorant; and conveyed him to the place where his brother was. Bodisat, seeing that he did not return, thought, Surely some accident must have happened to them, and going himself to the spot noticed their footsteps descending to the water but no marks of their return, and concluded, This lake is the abode of a demon: he accordingly armed himself with his sword and bow and stood near the margin. The demon, seeing he did not descend into the water, assumed the appearance of a forester, and said, Why do you not descend into the lake, bathe, drink, eat of the roots, adorn yourself with the flowers, and go on refreshed? Bodisat observing him, knew that it was the demon, and said to him, Have my brothers been seized by you? Yes, by me. For what reason? Those who descend into this lake belong to me. What every one? No: if any one understand concerning the gods he does not become mine, but all others do. Why? is there any advantage to you from knowing concerning the gods? There is. Well, then, I will teach you concerning the gods. Speak on; I will listen to a discourse on that subject. But said Bodisat, I am now weary, and cannot teach concerning the gods. The demon then bathed Bodisat, gave him food and drink, anointed him with perfumes and adorned him with garlands of flowers, and spread a seat for him in a beautiful bower, Bodisat seated himself with the demon at his feet and said, Bow down you ear attentively and hear concerning the gods. He then spake the following verse,

> Modest and fearing sin,
> Endued with virtue,
> Peaceful good men, in this world
> Are called Divine (or gods.)

The demon hearing this discourse was delighted, and said to

Bodisat, Pundit! I am pleased with you; I will give you one of your brothers: which one shall I bring? He said, Bring the younger. Pundit! said the demon, you only know concerning the gods: you do not practise what you know. How is it that you leave the elder and say Bring the younger; and thus place the elder last? Demon, I both understand respecting the gods and practise what I know. We came on his account into this forest: his mother solicited for him, from my father, the kingdom: but my father would not grant that request, and commanded us to live in the forest for our safety. That Prince would not stay behind, but accompanied us. Should I say, A demon has devoured him in the wilderness, who would believe me? Afraid, therefore, of reproach I have said, Bring the younger. Excellent, Pundit! most excellent! You not only understand about the gods but practise what you know. The demon thus, with a delighted mind having praised Bodisat, brought him his two brothers and gave them to him.

Bodisat then said to him, Friend, in consequence of your former sins you are born a demon, eating the flesh and drinking the blood of others. If you continue to sin you cannot escape the torments of hell. From this time forsake sin and live virtuously. Having thus converted the demon, he lived with him in security. One day, consulting the stars, he saw that his father was dead: and taking the demon with him returned to Benares. He there ascended the throne, appointing Prince Chanda Vizier, and Prince Suriya Commander of the Forces. He then prepared a residence for the demon, and had him supplied with garlands of flowers and food, and having ruled in justice died, and went to his reward.

When Budha had declared this, the rich priest entered the first path leading to Nirwana. Budha further said, the demon is now the rich priest: Prince Suriya is now Ananda, (Budha's personal attendant and relative) the Prince Chanda, is now Sa-

riputto (one of his two chief priests) and I Budha was then the Prince Mahinsasa.

End of the Dewa-damma Jatika.

The thirty-eighth, or Baka Jatakan.

Verse.—Fraudful cunning does not in the end produce permanent advantage. The fraudulent person may be circumvented, as the crane was by the crab.

Legend.—When Budha resided at Jetawany he spake this Jataka concerning a priest named Cheewara-waddaki.

There was a priest who lived in the Dewaram monastery who was skilful in cutting up cloth and sewing, and was therefore called Cheewara-waddaki: he procured some pieces of old rotten cloth, and very skilfully made them into a robe, dyed it, and put it by carefully. Another priest, who did not know how to make robes, had received a piece of new cloth, and taking it to Cheewara-waddaki said, Be so obliging as to cut this up for me and make it into a robe. Upon which he replied It will take some time to cut this up and sew it, but I have a robe here which I have just made and kept by me; and so saying he took the new cloth and gave him the robe he had made out of decayed pieces. After the priest had worn the robe a short time it became dirty, and he put it into hot water to wash it, and then saw that it was decayed in many places: being much displeased and grieved, he made it known to the different priests who visited the place, and the manner in which he had been cheated was published abroad. There was a country priest, who was much of the same disposition with Cheewara-waddaki, and he hearing that there was a priest at Dewaram as skilful as himself in the arts of deception thought, It will be a capital thing if I can cheat this city priest. He accordingly procured a piece of cloth of very slight texture, made

it into a robe, dyed it with great skill, and putting it on visited the Dewaram monastery. When Cheewara-waddaki saw it, he immediately coveted it, and not knowing that the priest had come for the express purpose of deceiving him, said, Did you, my Lord, make this robe? Yes, I did, he replied. If so, be so good as give it to me. Ah! What do you say! It is difficult to obtain a robe in the country place where I live: if I give you this what shall I wear myself? He replied, My Lord, I have a piece of new cloth take that and make it into a robe and give me this one. Very well, as you request it, take the robe; and so saying he took the piece of new cloth, gave him the robe and having thus cheated him, departed. After Cheewara-waddaki had worn the cloth some time, it became dirty, and he put it into hot water and washed it; but found that it became torn in many places, and was exceedingly ashamed to find that he had been taken in by a village priest. It was soon known that the knavish priest of Dewaram had been himself cheated by one who had come from the country, and it became the subject of conversation at a meeting of the priests. Budha coming to the place, and being seated, enquired what they were talking about, when they told him the circumstance, and he said, This is not the first time that the Dewaram priest has been circumvented by the other priest: it was so on a former occasion. Upon being requested by the priests he related the following event.

In former days there was in a certain place a small lake, the water of which became dried up in the hot weather. At that time Bodisatwayo was a god who dwelt in a tree on the border of a lake covered with the lotus. In consequence of the heat there was very little water in the small lake, but a great number of little fishes. This being observed by a crane, he thought, I must devise some plan by which I may catch these fishes and eat them. He accordingly went to the border of the lake, and stood thoughtful, with his head hanging down,

like a devout hermit. The little fishes noticing him, came near and said, Sir, what are you meditating about as you stand there. The crane said, I am thinking about you, Ah Sir! What are you thinking about us? Why, he replied, there is very little water in this lake, and you get but little to eat: on account of this hot weather you little fishes suffer great inconvenience. That was the subject of my meditation: but if you will do what I advise, I will take you one by one in my bill, and put you into a beautiful lake covered with the five kinds of lotus. They replied Ah Sir! this is the first time since the beginning of the Kalpa that a crane has ever thought of the welfare of little fishes: you only intend to deceive us, and to devour every one of us. The crane replied, Do not think so; but if you doubt my word, let one of your number go and examine the place and report to you. The little fishes then thought, This crane is a most righteous person, and accordingly deputed one of their body (a Kanapaddaka) to visit the place. The crane accordingly took him in his bill to the place, shewed him all the beauties of the lake, brought him back and put him down among the fishes, upon which he related in detail to the other fishes the excellencies of the other lake; upon which they said, Sir, take us all to that lake. The crane assented and in the first instance took the fish who had been to see the lake, carried him to the bank, and then seating himself on a tree, killed him with his bill, ate him, left the bones scattered at the foot of the tree and went back for more; and said, I have taken that one to the lake, now let another one come. So taking another he ate him likewise until he perceived that he had devoured the whole of them. Coming again to the place he found there a crab remaining, and being desirous of eating him also said, Ah, good master Crab, I have taken all those little fishes and put them into the lake covered with lotuses. Why do you remain here alone? If you are willing I will take you also and put you in the same lake. The crab then

said, Ah crane, how will you take me there? I will take you in my bill, he said. He replied, I am afraid if you take me in that way you will let me fall to the ground. The crane said, Do not fear; that I will take hold of you with great care and carry you safe. The crab then thought, This crane has not put one of those little fishes into the lake, but has eaten them all. Now if he takes me there and does not put me into the lake I will cut his throat and kill him: he accordingly said, Friend crane, you are not able to hold me sufficiently fast and take me there, but I can hold fast. If you will allow me to hold by your neck with my claws I will go with you. Upon which the crane, not thinking that the crab meant to deceive him, said very well, and put down his neck. The crab then seized hold of it with his claws as though it were with a vice, held it fast, and said, Now go! The crane accordingly went to the lake, and then turned towards the trees in the neighbourhood. Upon this the crab exclaimed Ah, where are you taking me without putting me into the lake? What crab! said the crane are you my relative that you speak thus: You are my slave. Look wretch at the heap of bones at the foot of these trees, these belonged to the fish I have eaten, and I intend to eat you in a like manner. Upon which the crab said Ah crane, those little fishes were destitute of wisdom and therefore they became your prey, but you cannot deceive me so; I will bring you to your end. You have not done wisely in this; do you not see you are deceived, for if I die, we both shall die, for I will cut your throat with my claws; and so saying he grasped him tightly: Upon this the crane gasping and trembling for his life said with tears, O my Lord crab I did not intend to injure you, neither have I done you any harm; Spare my life, I pray you. Well, said the crab, if it be so then descend gently and put me into the lake. The crane accordingly turned round and descending to the lake, put the crab upon the mud on its border: upon this the crab, with his sharp claws severed at once the crane's

head from his body, as a flower is severed from its stalk with shears, and descended into the water. The god who resided in the tree, seeing this wonderful transaction, caused the woods to resound with his plaudits, and with a mellifluous voice said,

Fraudful cunning does not in the end produce permanent advantage: the fraudulent person may be circumvented as the crane was by the crab.

He who was the crane at that time is now the Dewaram priest: the crab is now the country priest by whom the other has been taken in, and I Budha was then the god residing in the tree who witnessed the transaction.

ON SOME OF THE COINS, ANCIENT AND MODERN, OF CEYLON.

BY THE HON. MR. JUSTICE STARK.

(Read 26th February 1848.*)*

THE study of coins, or Numismatics, is both interesting and important. For besides 1. their absolute or intrinsic value, arising from their pecuniary or their artistic worth, and 2. their monetary value, or value as currency, coins have also 3. a great literary and historical value. They supply at once sensible, living and portable evidences and illustrations of history and literature.

Moreover within a limited area such as this island, coins in an historical and literary point of view acquire a peculiar interest and importance. For here, we are as it were like the inhabitants of a coast on which the tide continually ebbs and flows:—we see the tide of conquest and population advancing on the island and receding, our attention is drawn to the circumstance and from the coins at different times deposited we ascertain the character and operation of the political power of which they were the representatives.

The subject has not yet received among us however, the consideration it deserves; and in the present paper, the want of a variety of specimens from the very limited nature of our collections, has been such as to render this but a mere contribution in furtherance of the study, and to draw the attention of members more immediately to its prosecution.

1. *Ancient Coins.*

The most ancient coins hitherto discovered in the island appear to be those found in such quantities at Calpentyn, Man-

totte, and other places on the north coast, and of which various descriptions have at different times been given. *a* Those found at Calpentyn were contained in a chatty buried in the earth at the depth of about three feet from the surface, and amounted in number to about 5,000. It has been supposed by some that they were a hoard buried there for security; but the circumstance of the coins being all of one description, and that so inferior, seems to militate against such a supposition.

The condition of the coins is extremely unequal, some being clear and in good order while others shew the effects of exposure to the air or damp, and others are as much reduced and defaced as the old worn out silver coinage of England. The best specimens weigh about 65 grains of metal, which is about the weight of the Oodypoor pysa.

In the specimen of which a representation is annexed, No. 1 we see on the reverse, the monkey chief Hanumán,

" Of strength resistless, and wide wasting wrath." *b.*

Uttara Rama Cheritra Act 1. Sc. 2.

But this carries us back to mythological times, and to the old legend of Rama and his "fawn eyed" Sita.

She was the daughter of a powerful prince Janaka who having in his possession by inheritance a valued bow of great strength, derived originally from Maha deo, declared that no one should have her in marriage who could not bend that bow. It was like the bow of Ulysses. Ráma the son of Dasaratha King of Ayodhya or Oude, bent it and obtained the hand of Sita; but by some court intrigues he was obliged to leave his home and

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a See Asiatic Researches Vol. 17 p. 597, and Journals of the Bengal Asiatic Society for 1835, p. 673, and for 1837 p. 298 seq. See also Journal Ceylon Asiatic Society p. 69.

b There is a representation of this coin in Davy's Ceylon, p. 245, but there the reverse is turned upside down, and it is said the characters "resemble more hieroglyphics than letters."

to wander with her as an exile in the forest of Dandaka at the sources of the Godavery—

> The pure Godavery, which wins her way
> Stately and clear, through ancient trees that shade,
> Impervious tangling, her majestic course.
>
> *Maha Vira Cheritra*, Act 5.

Here he encountered and discomfited various members of the Rákshasa tribe, a demon race; and having also injured Súrpanakha the sister of Ravana the demon prince, the latter in revenge seized little Sita and carried her off to his residence at Lanká. In this extremity Rama got assistance from the monkey king Sugriva, who had been dethroned by his own brother Báli but restored again to his kingdom by Ráma, and now from a sense of gratitude despatched his chiefs in all directions to find out Sita's abode. Hanumān was successful. He jumped over the current which runs between this island and the continent, and saw and spoke to the disconsolate Sita:—then setting fire to Lanka, he returned and conveyed the intelligence to Rama, who immediately proceeded to the southern point of the land, where the apes are feigned to have flung into the sea the islands of Manaar and Ramisseram and the other masses of rock which now lie across the strait, and by which a passage to the island was to be effected. The allied forces were met by the monstrous bands of Lanka, a fearful conflict ensued,—but at length the demons were defeated, Ravana fell by the hand of Rama, and Sita was restored in purity to her lord who afterwards returned to Ayodhya, received from his brother Bhārata the dominion to which he was entitled, and reigned in peace and prosperity a thousand years.

This old legend, which forms the subject of the Rámáyana, an epic poem of remote date, is a great favourite with the Malabars both here and on the coast, in much the same way as was the tale of Troy and the house of Agamemnon among the

ancient Greeks, and they have several proverbs in relation to it. Thus they speak of "The monkey that burnt Lanka" (*a*) and say "Sita's birth was Lanka's destruction" (*b*). They say also "Rama's arrow was suited to its prey" (*c*) and "Would you direct Rama's arrow at a small bird?" (*d*), In like manner, probably, is the description of coins we are now considering sometimes call "Ravana's money" and demon cash; not however, I presume that it was the work or the current money of the demons (by whom we here understand the early inhabitants of Lanka, demon worshippers, not acknowledging the Hindoo gods of the Brahmanical theogony) but because it had reference to the victory over them in Lanka.

The figure on the obverse of the coins, is supposed to be Vishnu, of whom Rama was an avatára or incarnation. Vishnu was also, according to the Mahawanso, chap. 7. the tutelary deity of Lanka, so assigned at the settlement of Wijeya and his followers in the island. It is no doubt in the former respect only that he appears on the present coins. By the demons of the story the Veddah people were perhaps intended; and by the allied forces certain tribes of the coast with the ancestors of the present Singhalese (*e*) who have adopted, or then actually had, as their own, Rama's god; and also made, as we find Saman the brother of Rama, the *genius loci* of Saffragam. It may be also, that the *Kusta rajah*, whose gigantic figure appears cut

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(*a*) இலங்கையைச் சுட்ட குரங்கு
(*b*) சீதைபிறக்கவும் இலங்கையழியவும்
(*c*) குருவிக்குத்தக்க ராமசரம்
(*d*) ஊர்க்குருவிமேலே ராமபாணந் தொடுக்கலாமா

(*e*) The Tibetans, who are Budhists and acquainted with the story of Hanuman, suppose themselves the descendants of an ape and a lady-demon; such as the union, on the above supposition, of Wijeya and Kuweni in Ceylon.

in the rock at Belligam, is no other than *Kakutstha* the great progenitor of Rama.

The union of Hindoo observances with Budhism, the notion of tutelary deities, and even the countenance of demon offerings, is common among the Singhalese; and this not it would seem, in anywise by conquest or compulsion, but throughout the whole period of the Singhalese history of their own choice and consent.* How is this? Is it that the Singhalese came off from a Hindu stock, before religious intolerance had yet manifested itself in India?—and that still finding in our common nature a want which philosophy cannot supply, they became, like the men of Athens of old, superstitious in all things, and seek methods of atonement and propitiation from the poor yakhos, in spite of Budhu and all his priests. An investigation into the character of the Singhalese invasion, and, connected with that, an enquiry into the religion and philosophy of the different states and tribes of Hindustan at the time, are desiderata. [But see Col. Sykes Notes, Journal Asiatic Society, Vol. 6. p. 248 seq.]

The emblems to the figures on the coins are not clear; and the characters inscribed on the reverse differ on different specimens. The annexed are examples of the different reverses † with one in which Hanuman appears in his usual attitude in this description of coins, and at his side a fish to express the water whereby he acquired his celebrity.

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* Among the gifts reciprocally given and interchanged as pledges of mutual friendship and alliance between Devananpiatisso an early king of Ceylon of the Wijeyan dynasty and the famous Dhamasoko of India, both of them Budhists, though the father of the latter was of the Brahmanical faith (Mahawanso chap. 5) we find from the Mahawanso chap. 11. there was "a right hand chank"—which is Vishnu's shell in the Ramayana, and in the Mahawanso chap. 30 & 31, the shell of Sakko lord of devos.

† See as respects these inscriptions, Journal of the Bengal Asiatic Society for 1837 p. 298 seq.

There is a small gold coin, apparently of the same class with the preceding copper coins. A representation of it is annexed, No. 2. On the obverse there is a figure resembling that on the copper coins, yet of superior workmanship; but on the reverse there is no figure, but characters only. It may be later in date. It weighs six grains and a half.

In a communication to this Society from Mr. Simon Casie Chitty, mention is made of another gold coin of the same class, weighing 60 grains. It is described as having on one side a figure seated in the Indian manner with the Nagari characters *Sri Lankeswar*, the lord of Lanka.* And in the same communication reference is made to some other coins also of the same class.

Annexed is a representation of another coin No. 3 which appears to be the same as that mentioned in the Asiatic Researches Vol. 17. p. 597 fig. 110, but not otherwise described there than as having thereon rude figures, one apparently intended for Hanuman. It weighs $51\frac{1}{4}$ grs.

There is also another small copper coin, a copy of which is annexed No. 4, having on the obverse two figures, which one might fancy to be Rama with his bow, and the giant prince of Lanka. It weighs $45\frac{1}{2}$ grs.

In the Mahawanso mention is frequently made of the Kahápanan. Mr. Turnour describes this as a gold coin worth 10 masakan, which he says is a silver coin called in Singhalese massa, and now valued at eight pence. This would make the Kahapanan six shillings and eight pence. According to another account, derived from the Books of discipline, the Kahapanan consists of 4 padas or quarters, each of which contains 5 masaka; and as in determining cases of discipline at the present day, the priests reckon the pada equivalent to a rupee, the masakan would thus be about $4\frac{3}{4}$d. and the kahapanan 8 shillings which

* This or the preceding seems to be what Dr. Davy calls the dambadinian rhatra or gold piece. Davy's Ceylon, p. 245.

was the value of the old Negapatam pagoda. Yet again it is said the masakan was considered equal to the Kandyan ridi or silver piece, and this is true though the latter is accounted by Dr. Davy worth only about 7d. English.* The real value of those old coins thus appears to be now unknown; and the stories we have of them in the Mahawanso, chap. 21 and 30, so incredible are the sums there mentioned and their application, only throw the subject into greater obscurity and doubt. Elaro, for instance, the malabar usurper, the yoke bar of his carriage having by accident injured 15 stones of a Budhist building, gave 15,000 kahapanas for its repair; and in a subsequent reign, a bricklayer being asked the best form of a chetyan or dagoba, and replying that he would make it of the shape of a bubble on the surface of water, had a suit of clothes given him by the king, a pair of slippers, and 12,000 kahapanas for his learning and ingenuity, and the king also directed that "sixteen lacs of kahapanas" together with clothes, food and the five condiments should be placed at every gate for distribution among the workmen employed in erecting the edifice. This however, we may collect, that there was at one time a common current money which included the kahapanan and masakan, but the time of their actual currency was remote, short and limited; and being, as I conjecture they were, Budhist coins only, though indeed widely known throughout India as well as here† their character and value became at length matter of mere book learning and tradition. Neither of the coins named have come under my observation; but annexed No. 5 is a representation of a small copper coin bearing on one side what seems intended

* This is the value of the *mace* in China.

† Dhana Nando of India got his name from his excessive love of money, and we are told that in order to amass together a vast sum he converted by recoining each kahapanan into eight. The same coin, the kahapanan, is also mentioned in the Sandesa or epistle from the Sangha rajah of Birmah. Friend viii. 49.

for a *lion*—the symbol of the Singhalese kings as descendants of the father of Wijeya, the lion born and lion killer, so described in the fabulous story with which the Mahawanso veils his origin. It weighs 35 grains.

Annexed also is a representation of a fish-marked coin, No. 6—the same as is described in the Journal of the Bengal Asiatic Society for 1837 p. 302, fig. 16, as a genuine old coin of Ceylon dug up at *Montolle*, by which must be meant *Mantotte*. On one side is a bull or deer (which latter was a symbol of the Budhist priests, who it is said sometimes struck coins in their wihares) and on the other two fishes. The coin is probably allied to that noticed in the Asiatic Researches Vol. 17. p. 592 fig. 81. It weighs 68 grs,

Annexed also is a representation of the "ridi" No. 7. as given by Dr. Davy* who says "it resembles a fish hook, and is merely a piece of thick silver wire bent." This description accords much with the *larin*, an old coin and money of account in Persia and Arabia of 2½ mamoodis. It consisted of a silver wire, about half an inch in length, doubled up, and flattened on one side to receive the impression of characters. The mamoodi of Gombron was worth 3d. so that the larin and ridi were in value too almost the same.

Other ancient coins to be found in the island, but of a different class, are those of which the annexed are representations No. 8. They are gold, silver, and copper; but all apparently of the same general description. The gold coins weigh about 6 grs. and the silver coins 5 grs. which is about the 1-17th of a shilling. My servant found one of these when travelling with me a few months ago on the north coast near to Mantotte. But this is as nothing to the vast number discovered about two years ago in the Patchilapaly district of Jaffna. The number is supposed to have been about 7000. They were contained in a large blue

* Davy's Ceylon p. 245.

and white glazed jar, 3 feet from the surface, and among the roots of an old tree of the Banyan species, not far from a coilla or Hindu temple. The jar was near the feet of a human skeleton, about which were many rich jewels—a ring was found with the finger bone still remaining in. Ornaments and bars of gold were also found in the jar. There was no silver or copper at the place, all were of gold. A small common chatty was found at another tree hard by, with the same description of coins. The natives call the trees "demon trees."

Some Roman medals were discovered at Mantotte in the year 1574. Where they were deposited, and in whose hands they now are, I have not been able to ascertain. It would be gratifying if any member of the Society could furnish information on the subject.

The annexed representation No. 9 is of a coin of lead 75 grs. in weight, having on one side a Roman head, and on the reverse an eagle standing on a thunderbolt as in the Roman gold scrupulus.

II. *Modern Coins.*

In the former period, coins, always useful both as evidences of historical facts and as affording illustrations of literary and historical documents, have more of the former character than the latter. Here it is otherwise; the facts of history are now generally known, and coins are consequently valuable not so much to prove the existence of certain facts as to illustrate and explain the accounts we have of them or the allusions made to them, in history and literature.

And first with respect to the *Portuguese*, their settlement in Ceylon appears to have been fatal to the Singhalese;—it had the effect of completely separating the people of the coast from those of the interior, and shutting up the latter among their mountains away from every opportunity of intercourse or communication with foreign nations while they themselves were at

the same time destitute of all fixed laws and of all settled political institutions; and in regard to the Singhalese of the coast, in endeavouring to imitate their conquerors, they lost at once their honesty, their principle, and their manners, without acquiring better in their place. Generally also, all trade was carried on by barter, and taxes were paid in kind; so that, says the French Editor of Ribeyro "there is not much money in the country." The Portuguese had however it would seem, introduced the use of *pagodas, pardaons,** *larins.* The king of Kandy had also allowed his subjects to make use of a kind of money which every body was permitted to fabricate. He describes it as of very pure silver, and made in the shape of a fish hook. It must have been the ridi. The king also struck, he says, a kind of money called panan or fanam, which it was forbidden to imitate under pain of death. But, adds he, all kinds of money are very scarce; † and says Bertolacci "whatever was the currency of Ceylon during the government of the Portuguese, no vestige now remains of it." ‡ This last observation, which must in strictness be limited to the currency of the island, would show how immediately on the departure of the Portuguese, their power—that power by which the currency is influenced,—ceased.

Under the *Dutch*, the coins that were used in Holland were also current in Ceylon; but besides them there were copper coins in stivers or pices as they were called, and challies. The standing value of the pice or stiver was dependent on a regulation of government, which made 80 of them equal to one silver ducatoon,. Thirty-six of them weighed a Dutch pound, of the best copper. This coin however, as says Bertolacci § must not be confounded with the Dutch stiver, 66 || of which (3 florins

* The *pardo* or *pardao* at Goa is a silver coin worth four good tangas, equal to two shillings and six pence sterling.

† Lee's Ribeyro p. 43. ‡ Bertolacci, View of Ceylon, p. 77.

§ View of Ceylon, p. 78. || This seems a misprint for 46.

and 6 stivers) were worth a ducatoon: the two coins though bearing the same appellation, had no reference to each other. The term chally is equivalent to and may have come from the Greek chalkos, seven of which went to the obolos or fanam of 12 grs. weight, in value a penny half penny English. The earliest Dutch chally I have yet met with bears date 1732, and has the usual monogram oVc * with the legend *sp nos in deo,* or as it is more fully set out in a chally of 1791—the intermediate ones not having any motto—*spes nostra in deo est.* At Tutucoreen gold pagodas were coined, in the Dutch mint there established, under the controul of the Ceylon Government. Some silver rupees were coined by Falck who was appointed Governor and Director of India 9th August 1765, and also by Governor Vandergraff, but very few:—they were current for 36 stivers each. And there were also a great many foreign coins, as the Spanish dollar or piastre, the poo varahun or star pagoda, the parengy varahun or Portuguese pagoda or Porto Novo pagoda, the Surat and Sica rupee &c. The prices of these were all regulated by their intrinsic value compared with the silver ducatoon; and keeping the exchange of the island currency to 80 stivers for each ducatoon, those different coins bore a price in copper coin according to that standard.

The affairs of the colony had become embarrassed when Vandergraff was made Governor, which was 7th February 1785; and the same year he issued, for the first time in Ceylon, a paper currency. This consisted of Treasury Notes called *credit brieven* payable to the bearer on demand, in Ceylon copper coin at the rate of 48 stivers per rixdollar. There was it seems at that time no coin for the rixdollar: it was merely an ideal one, divided into 12 fanams, and each fanam into 4 stivers. On the establishment of the paper money, the Governor not only made all payments in that way, but also, as a further means of raising

* That is, *Vereenigde Oost-Indische Company.*

a revenue, put up the gold and silver to auction, and in the year 1795 the silver ducatoon which ten years before had been exchanged for not more than 80 stivers each, was sold at a hundred. This result arose partly from the scarcity of the silver coin, and partly from the depreciation of the copper coin, for in 1787 Vandergraff had caused money to be coined from the brass of old guns, instead of fine copper.

Prior to these measures, says Bertolacci the real currency was the ducatoon which contained 1 oz. 1 dwt. 1 gr. English standard silver; but afterwards the copper coin became the standard, and that standard was injured. This copper coin in its depreciated state formed with the paper money by far the greatest part of the currency when the English took possession of the settlement.

Annexed is a representation of the silver coin of Holland weighing about 24½ grs. No. 10 as also of the following copper coins, showing the chally with its fractions, and the pice or stiver with its fractions:

1 Stuiver 1783, about the weight of four challies, each of which is about 47 grs. or nearly one-sixth of a penny English by weight. No. 11.

¼ Stuiver of 48 grs. or a chally. No. 12.

Copper coin of 20 grs. bearing date 1753 No. 13.

Copper coin of 16½ or 17 grs. which is about one-third of a chally, and in weight less than a quarter farthing English. No. 14.

The chally and stiver had also their multiples; the former in copper, and the latter in silver.

The colony in coming into the *English* possession was held under the East India Company, and in the year 1800 a new supply of copper was sent out from England by that Company in whole half and quarter stivers. But in the beginning of 1802 the government of the island was put immediately under the crown. Then for the first time were coined silver rixdollars;

and Treasury notes issued for rixdollars at the rate of 48 copper stivers for each rixdollar. A new copper coin was also made: but the rixdollar, not the copper coin, was now the regulating medium. The rixdollar was composed of an alloy of Japan copper agreeably to the standard of the Spanish piastre. Several issues of all these—the copper and silver coinage and the Treasury notes—were made during the years 1802, 3, 4, and 5: the rixdollar being at this time intrinsically worth 1 6½d. In 1808 a new coinage took place, the previous silver coin having disappeared: but with an addition of 10 per cent alloy; so that the rixdollars of 1808 and 1809 were worth but 1 4½d. Both silver and copper however, continued to disappear, by melting and exportation; and in 1812 there was little else to be had but paper currency.

In 1813, according to Bertolacci* the depreciation from the original value of the Ceylon stivers of 1780 was not less than 210 per cent, for in 1780 the ducatoon exchanged for 30 stivers, and in 1813 for 240 which is the relative proportion of 18 rixdollars for one pound sterling. The depreciation from the year 1802 to 1803 was about 90 per cent.

In 1815 the Dutch challies which had been current at the rate of 16 to the fanam, and the new issue of challies then made, were in consequence as it is said of the changes in the standard of colonial currency, directed to pass at the rate of 12 challies to the fanam.

Ceylon rixdollar of the year 1821. No, 15.

Silver piece of the year 1804 bearing the No. 48, and silver pieces of the year 1808 bearing the Nos. 24 and 96, indicating the number of stivers in each. Nos. 16. 17. 18.

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* View of Ceylon, p. 96.

Copper pieces of the year 1803 bearing the Nos. 48 and 12, and copper piece of the year 1815 bearing the No. 24, indicating the number of challies in each. Nos. 19. 20. 21.

Copper pieces of the year 1815 of two stivers, one stiver, and half stiver. Nos. 22. 23. 24.

Copper pieces of the year 1802 bearing the Nos. 192, 96, and 48 indicating the numbers required of the same to make up the dollar or rupee. Nos. 25. 26. 27.

Copper wedge shaped piece of the year 1801 bearing the No. 48. No. 28.

Small silver piece inscribed "Token fanam." It is without any date, but is supposed of Governor North's time. No. 29

NOTES ON THE CLIMATE AND SALUBRITY OF PUTLAM.

By Alexander Oswald Brodie, Esq.

(Read 26th February 1848.*)*

It is a matter not only of scientific interest, but also of practical utility, to observe and to describe the climate and sanatory condition of places hitherto neglected or little known. The attainment even of a mere approximation to the truth is not to be despised where circumstances seem to forbid the hope of procuring perfectly accurate results for some time to come. To give a short, and it is hoped tolerably correct account of the climate and sanatory phenomena of Putlam, is the sole object of the present remarks. The data on which I have relied are partly my own observations—in a greater degree however, various registers which have been kept by the late Commandant—the present Government Agent, and the various Medical Sub-Assistants at the station; they extend throughout a period of eight years (1839—1846) and though not recorded with that minute accuracy and regularity which is desirable will yet it is supposed yield tolerably correct results—owing to the lengthened period which they include.

It will be necessary in the first place, shortly to describe the topographical position of the place.

Putlam (in lat. 8°—2'—50"—long. 79°—53'—38") is situate on the eastern shore of the gulf of Calpentyn, an arm of the sea about eighteen miles in length, and from two to four in breadth, which to the north communicates with the ocean by an opening about two miles in breadth—and which a short distance to the south of the town contracts, but is continued by

means of a canal and a series of lakes and back-waters till it again meets the sea three miles to the north of Chilaw: The greater portion of the gulf is very shallow, being not more than from two to six feet in depth; and in the north-east monsoon a space of several square mile is laid dry; at this time large quantities of decaying sea-weeds give rise to very unpleasant emanations—but it has not been observed that these prove in any way injurious to health. The western boundary of the gulf is formed by a long low strip of land from one to three miles in breadth—which exhibits either bare downs scantily covered here and there with stunted, windshorn trees, or extensive plantations of cocoanut palms which are found to thrive admirably in the apparently arid soil. This peninsula is commonly called the Akkerupattoo and is bounded on its western side by the sea.

The waters of the shallow gulf, being freely exposed to the violence of the monsoons, are at all times extremely turbid and having lost their diaphaneity, it may be premised that they will be sensibly and rapidly affected by the rays of the sun.

The village itself is situated on the edge of a plain extending indefinitely to the north and south, bounded on the west as before mentioned by the gulf, and on the east by a range of low undulating sand hills clothed with dense forests. This plain in the immediate vicinity of Putlam, is either partially covered by low open jungle, or is quite exposed; it is traversed by numerous salt-water creeks and contains an abundance of small tanks and marshes; except in the rainy season there is however, no running water within a distance of several miles.

The soil is for the most part quite sandy, with patches here and there, of black paddy field earth, potters clay or recent marl, with deep silt along the shores of the sea and of the creeks: cocoanut topes and a few neglected paddy fields are the only signs of cultivation in the neighbourhood.

I believe that I have now enumerated the chief local circumstances which can affect the climate of the place and the health of the inhabitants, and shall give first of all, a short synopsis of the weather during the several months.

January—During this month the mornings and evenings are chilly with heavy dews; the afternoons oppressively hot, the wind generally from the north-east, there are about 7 rain days and some lightning.

February—Mornings and evenings chilly, afternoons hot, wind east and north-east, about 4 days rain chiefly at the commencement of month; diseases mild.

March—Weather variable, occasionally sultry in the afternoons. At the commencement of the month northerly wind prevalent; towards close, interrupted by sea breezes. On about 8 rain days showers generally in the afternoon or at night, and not seldom accompanied by lightning. Fever still prevalent but the disease is not violent.

April—Hot at times, but variable in temperature, and also as regards the direction of the wind; sickness rather prevalent and severe, 11 days with rain, frequently accompanied by lightning.

May—Wind generally westerly and temperature low, cloudy weather with about 15 rain days; not much sickness but diseases acute.

June—Cool with showers on 9 days, south-west monsoon blowing uninterruptedly, a good deal of fever but in a mild form.

July—Cool south-west wind; showers on 4 days, a healthy month.

August—Clear hot weather, many of the tanks dry, and some sickness caused among the native population by the use of unwholesome water. The station generally healthy south-west monsoon constant, 3 rain days.

September—Fine but hot weather; south-west wind blowing occasionally with great violence, latter end of the month

variable, very healthy on the whole but it is generally about this time that cholera makes its appearance; about eight rain days.

October—The periodical rains generally set in about the middle of the month, or earlier, and the wind veers round to the north, there are about 15 rain days, but the station is healthy.

November—Very unsettled with rain for about 19 days, hot and oppressive weather, station on the whole tolerably healthy, but cold, fever, and dysentery appear among the natives.

December—This month varies much in different years; in general the mornings and evenings are chilly with heavy dews, the north-east monsoon still blows violently. There are on an average about 12 days rain. Fever, colds and dysentery prevalent among the natives. It appears then that the year subdivides itself into the following four portions.

The great dry season extending from about the beginning or middle of May to about the middle of October.

The first rains from the middle of October to the end of December.

The lesser dry season from the beginning of January to the middle or end of March, and

The latter rains from that time till the beginning or middle of May. Owing to some cause as to which I have not yet quite satisfied myself, there are fewer rain days, and also I think a smaller annual fall of rain at Putlam, than at almost all, if not at all places situated even only three or four miles from it. About the beginning of the October rains I have in a great many instances observed the following series of phenomena. About three or four P. M. clouds begin to gather to the west and north-west, drift rapidly to the north-east, passing either over or a little to the north of the station, veer round to the south, run down towards Chilaw cross to the south-west and then returning again over Putlam, pass to the east and are lost in the

interior. Each storm thus visits the place twice, being generally much more violent on the second occasion than on the first, as if Putlam were placed first in the center of a circle described by the storm and afterwards in the circumference of the same circle, the whole series occupying from four to ten hours.

With reference to temperature the registers are so unsatisfactory that I deem it unnecessary to give any thing more than the general result, namely that the highest temperature mentioned in them (at noon) is 89° in April, the lowest 78° in August, the great majority of heights registered extend however only from 79° to 86°.

From observations made by myself during the last four months. I find the average temperatures at the times mentioned below to be as follows..

Months.	*9 a.m.*	*Noon.*	*3 p.m.*	*Max.*	*Min.*	*Range.*
August	81.38	83,07	83.09	85.75	79.25	6.5
September	80.363	82.786	82.522	84:00	73.00	11.0
October	80.33	82.64	82.52	84.50	76.70	7.8
November.	78.15	80.44	80.65	85.00	72.00	13.0
Average	80.056	82.234	32.196			

Entire range observed during these four months 13.75° which is certainly greater than I should have expected, the low temperatures have been observed on bleak rainy days when squalls from the north-east were prevalent. From these data and calculating by a well known formula which appears to be true, or nearly true, for all localities, it results that the general mean temperature

of Putlam during these months has been 79.363. As regards the weight of the atmosphere I have indeed registered it, but unfortunately having only one sympiesometer, and that not quite trustworthy I refrain from giving the results, only remarking that the variations though constant are yet confined to an extremely small range.

In now proceeding to enquire what influence the various seasons have on the human species it will be necessary to make a few preliminary remarks.

The persons on whom the observations have chiefly been made form the detachment stationed at Putlam;—the men are for the most part of Mozambique origin, more or less intermixed with Singhalese, Tamil, and impure Dutch and Portuguese blood. They are strong, rather tall, well made and robust: they are provided with comfortable lines, draw good and regular pay, and live better than the natives. They are on the other hand a good deal addicted to drunkenness. It is also to be observed that of course the troops generally consist solely of able bodied men, young boys, old men, and all persons unfit for duty from chronic disease or otherwise, being necessarily excluded.

It appears then that observations on these troops will not be quite conclusive regarding persons, natives of other countries, and having other habits, but may yet be valuable as shewing that the insalubrity of Putlam has been greatly exaggerated, and that by taking reasonable precautions, persons living there are not more exposed to disease than those who reside at places which enjoy a much higher reputation in this respect. The Caffre soldiers appear to me to resemble Europeans in constitution, character and habits more closely than do any of the other natives with whom they are mixed: if I am correct in this, the observations made on these men will be to a considerable extent applicable to English residents.

In the diagrams appended to this, I have projected the sanatory phenomena of several individual years, and also those which result from taking the average of all to which my data extend. The plan of these diagrams is simply this;—the horizontal lines denote days of sickness due to a hundred men, and are marked from ten to ten days, the vertical lines (not the spaces between) denote the several months. The results appear to me very interesting. To revert to that which shows the average of eight years, we find

That from January to May the health of the station gradually improves, that it decreases during June, July and August; improves during September and October, the latter being the healthiest month in the year, and then rises rapidly to December which is the worst, whence it again falls as before; that is, this table also shows four distinctly marked seasons.

These seasons however are not synchronic with those indicated by the greater or less quantity of rain, thus, the great dry weather extends from May to October, the health of the station is however bad from June to August, and rapidly improves in September and October.

The great rains extend from the middle of October to December, the first of these months is the most healthy, the two latter are among the least so of the whole year.

The lesser dry weather extends from January to the middle of March, and the latter rains from that time till May, and it appears that during the former period the station is less healthy than during the latter; I have attempted to show the relative positions of these seasons in the annexed sheet. The most striking features in this comparison, are first, the correspondence in number, secondly the want of correspondence in time; and thirdly what appears least explicable, a want of apparent rule in these variations. A more careful examination of the subject however explains, I think, this anomaly: thus we find that du-

ring the great dry weather that is between May and October the first month is healthy, the next three much less so, and the last two again very salubrious. From this I would deduce that a great portion of the sickness during June, July and August is caused by the drying up of tanks in the neighbourhood, and also perhaps by malaria transported by the north-east monsoon from the long track of low swamp jungle which extends towards Anoorajapoora. In September and October the tanks are on the other hand quite dry, the shell-fish and plants are no longer putrifying in the sun, and the station is healthy. This does not occur however, till after about four months of nearly perfect drought. In November, December and January there is almost constant rain, exposure to which produces catarrh, fever, &c. and by a reference to the diagram on which the average appearances of fever are detailed, it will be observed that this disease is more prevalent during and immediately after the great rains than at any other period.

During February and March there is little rain, there not being time however, for the tanks to dry up entirely, the state of health is almost identical with that of June, July and August when as shown, the circumstances are in this respect precisely similar.

To put this hypothesis to the test I have carefully examined some of the diagrams for individual years, especially those which deviate most in regard to time from the average curve, for it will be observed that in every year there is a precisely similar double rise and fall, but occasionally the time when these oscillations occur is premature or is unusually delayed. If it can be shown then, that when a season generally healthy, in one year is found not to be so, and that such an appearance is invariably accompanied by a corresponding alteration in the occurrence of the dry and rainy seasons, then it will I think be satisfactorily shown that the insalubrity of Putlam (such as it is,) is owing mainly to two causes.

In the first place to the immediate and continued action of a damp atmosphere;

and secondly,

To malaria produced from half dried-up tanks.

In examining the diagram of 1846 we find that April, May, and June were very unusually unhealthy: now it appears that in that year March, April and the first half of May, were extremely rainy and unsettled, the dampness of the atmosphere produced much fever, and the drying up of the tanks affected the health of the station a month later than usual. Again October and November of this year were very rainy, and the latter of these months proved unusually unhealthy.

On referring again to the diagrams, it appears from a comparison of the whole, that the number of days sickness is about 124 per month in a body of 100 men, which certainly is not a high average, the rather when it is taken into consideration that a very large portion of this is due to fever, which very rarely proves more than a temporary inconvenience, seldom proving fatal, and unproductive of those permanent alterations of the constitution which follow the fevers of other parts of the Island; that each slight ailment is registered in a manner utterly unattainable by those who endeavour to obtain the sanatory statistics of a whole country, and that not a few of the cases are due more or less to the imprudence of the men, and cannot therefore in fairness be charged against the climate. The most sickly year is that of 1846 when the average to one hundred men is about 218 per month, giving to each man about 26 days sickness in the course of the year.

It is remarkable that the salubrity of the station seems to have been gradually and steadily decreasing during the last few years, whether this be really the case, or whether this apparent increase of sickness is caused by the men being more rigidly required to come to and to remain in hospital when sick. I am unable to say with certainty, but should think this the more

probable cause. If mistaken in this respect I should think at least a part of this sickness must be ascribed to the existence of some pools of stagnant water immediately behind the lines.

As to mortality the number of men stationed at Putlam is too small to permit of any deductions being made, during these eight years there have occurred in a detachment averaging 57.6 men, 5 deaths; 3 from cholera morbus: 2 from other diseases. All the fatal cases of cholera have occurred during October, and in no instance has fever been a cause of death.

Though somewhat foreign to the subject of this paper, I may here cursorily remark that I have by aid of the registers placed in my hands, once more tested the world-wide, but yet undoubtedly erroneous opinion, that the moon exercises an unexplained yet all powerful influence over weather; this ancient theory is indeed sufficiently disproved by the simple fact that the changes of weather in two places by no means remote from each other, may and often do preserve no parallelism whatever, accordingly as might be expected, I find that the decided changes of weather which occurred in Putlam during eight years, took place without any definite order whatever; the days of quadrature or any other similar fixed dates showing no undue predominance.

From that which precedes I would then draw these deductions, that Putlam although of course not altogether free from the disadvantages of a tropical climate, may yet be considered as being in many respects highly favoured. During the greater portion of the year a cool refreshing sea breeze steals across the face of the country, and in the wet season this spot is much less subject to rain than many places even in its immediate neighbourhood; and though it must be admitted that the north-east wind does often bring fever with it, and produces a very disagreeable clammy sensation on those exposed to it, yet the dry portions of the rainy season are particularly pleasant, the fresh verdure of the extensive plains, the light green of the bud-

ding forest, the coolness and balminess of the air, and the cloudiness of the sky, not unfrequently recalling to one's mind the joyous spring of Britain.

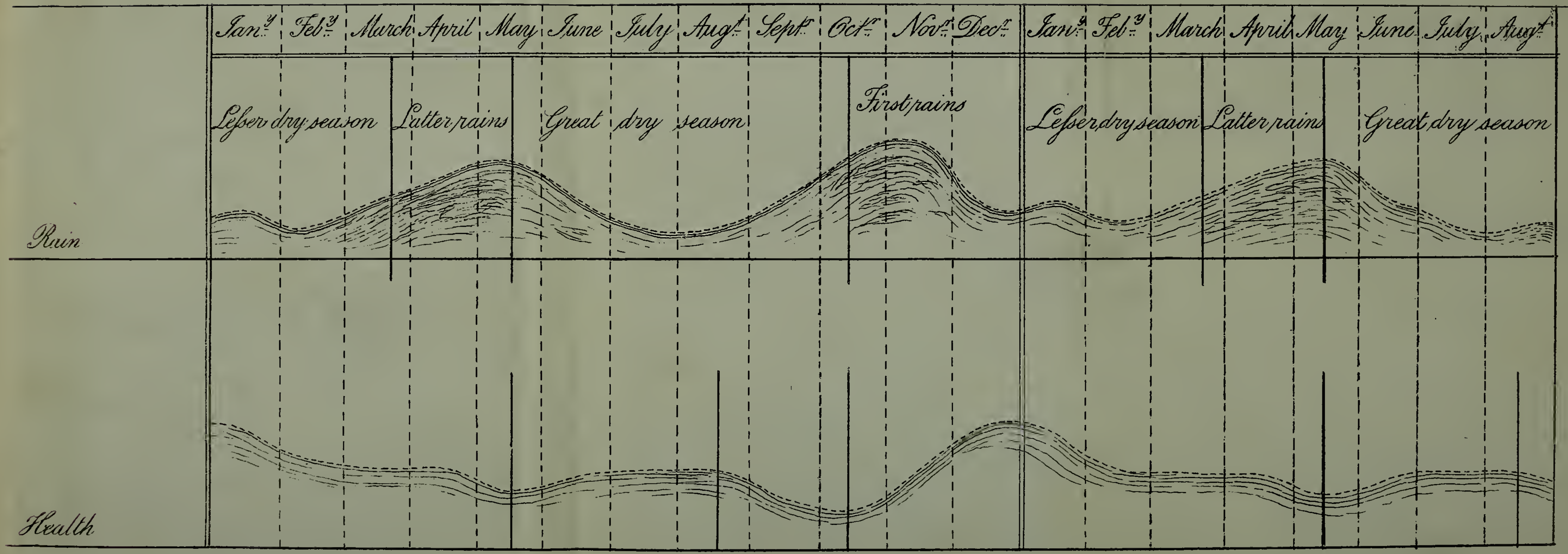
With regard to the healthiness of the place, it is almost unnecessary to say that a favourable verdict must be given: the ratio of sickness is in itself not great, and even this is chiefly made up by cases of fever, which merely prove a temporary inconvenience, and only in extremely rare cases produce any permanent effects on the constitution.

I have now, however imperfectly, completed my task. It is unnecessary to state that I have made no attempt at theory, that I have brought forward nothing new. I have simply confirmed the statements or opinions of others, merely written down that which is patent to all, and perhaps on this very account neglected and unknown by many. From its very nature a paper of this kind cannot in itself possess any great interest, the sphere is too contracted and consequently the deductions too liable to error and objection; as one of a series it may however, be useful. The data for such a series are in existence; collection, comparison, and generalization is all that is now requisite in order to produce a most valuable account of the climate of Ceylon.

Should on the other hand, the data referred to be considered as wanting in precision, so much more urgent is the call on us to commence without further delay, a series of observations not at one, or at two, but at many selected stations throughout the Island. Even now Ceylon is so closely studded with Government establishments, that one can scarce draw a line of fifty miles in length on any part of it, without finding ourself in the neighbourhood of some Government office and some Government official. The opportunity is a tempting one, no great sum would he required to furnish a number of these stations with a few of the more useful meteorological instruments, intelligent na-

tive clerks, such as are now to be met with everywhere might learn the method of recording these at once, and very soon feel an interest in the registers: the deducing of results from these documents would be the work of gentlemen accustomed to such calculations, and of these there must now be many on the Island.

In conclusion, I have only to acknowledge the courtesy of James Caulfield, Esquire, Government Agent of the North-Western Province, and of S. C. Roe, Esq. Deputy Inspector General of Hospitals, for having so kindly granted me permission to make use of the registers over which they exercise controul.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Lesser dry season
Latter rains
Great dry season
First rains
Lesser dry season
Latter rains
Great dry season
Rain
Health

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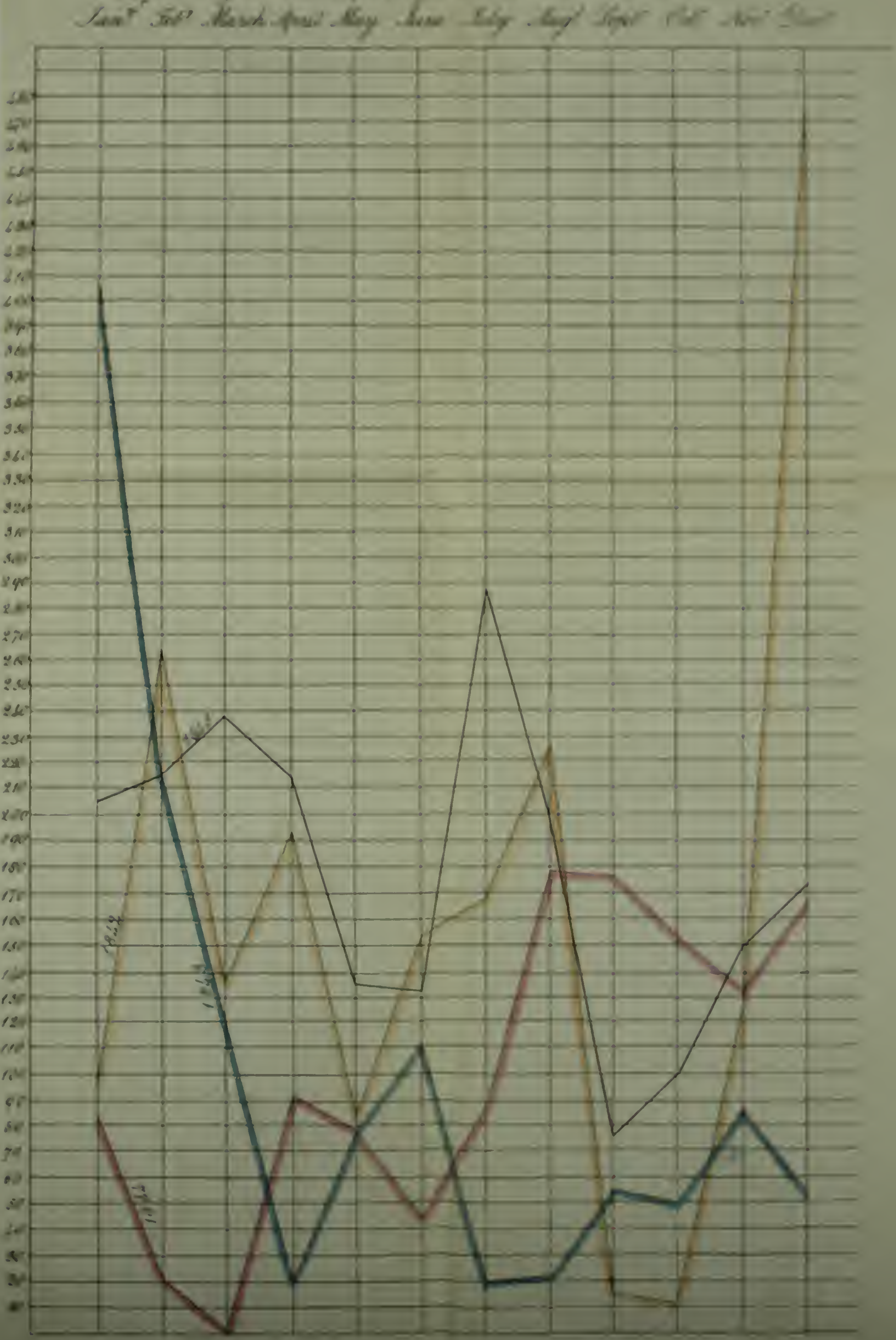
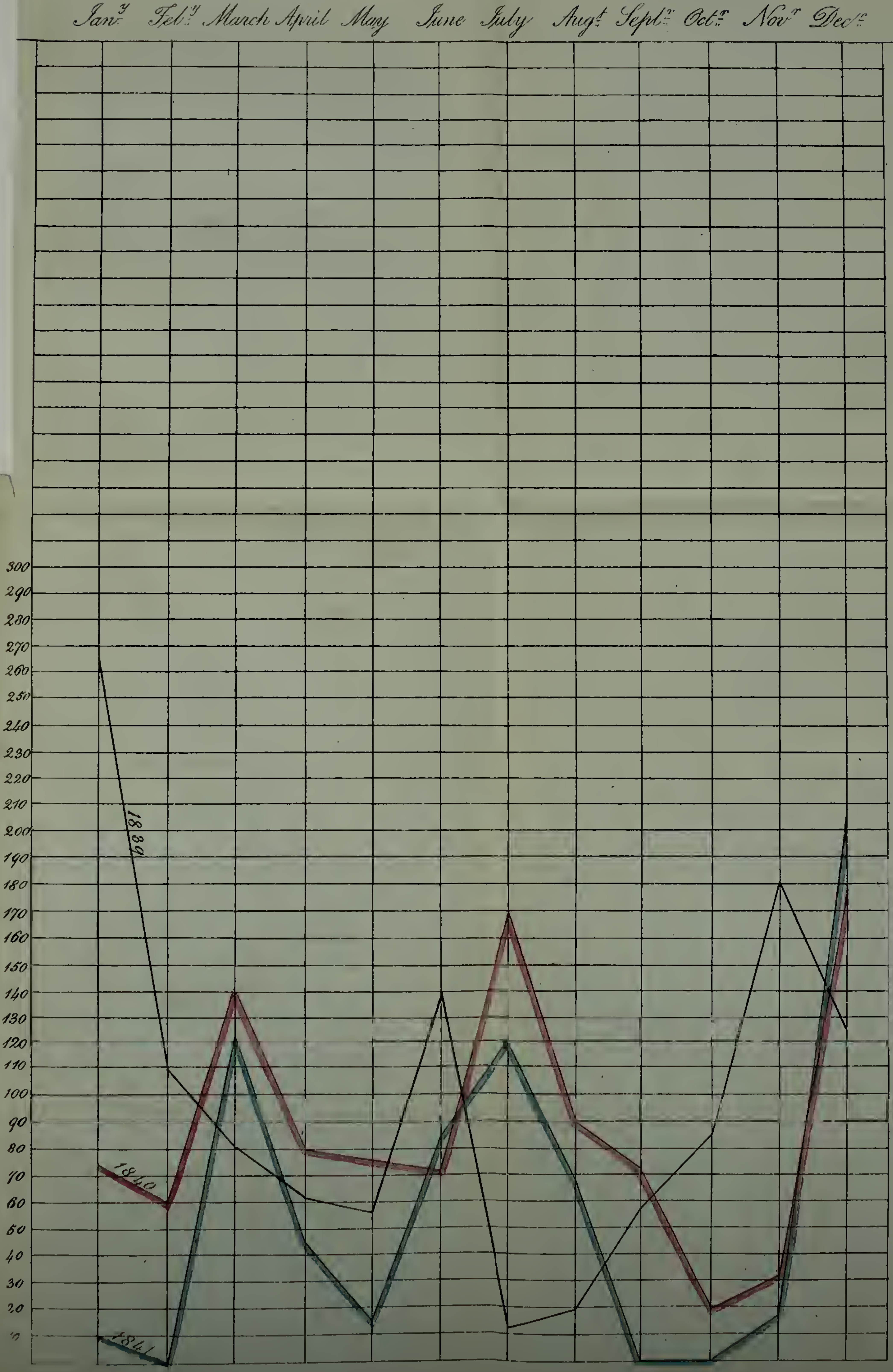
BRITISH MUSEUM

Days with foul Bottom for the years



BRITISH MUSEUM
NATURAL HISTORY

Days sickness at Putlam for the year 1839 — 1840 — 1841



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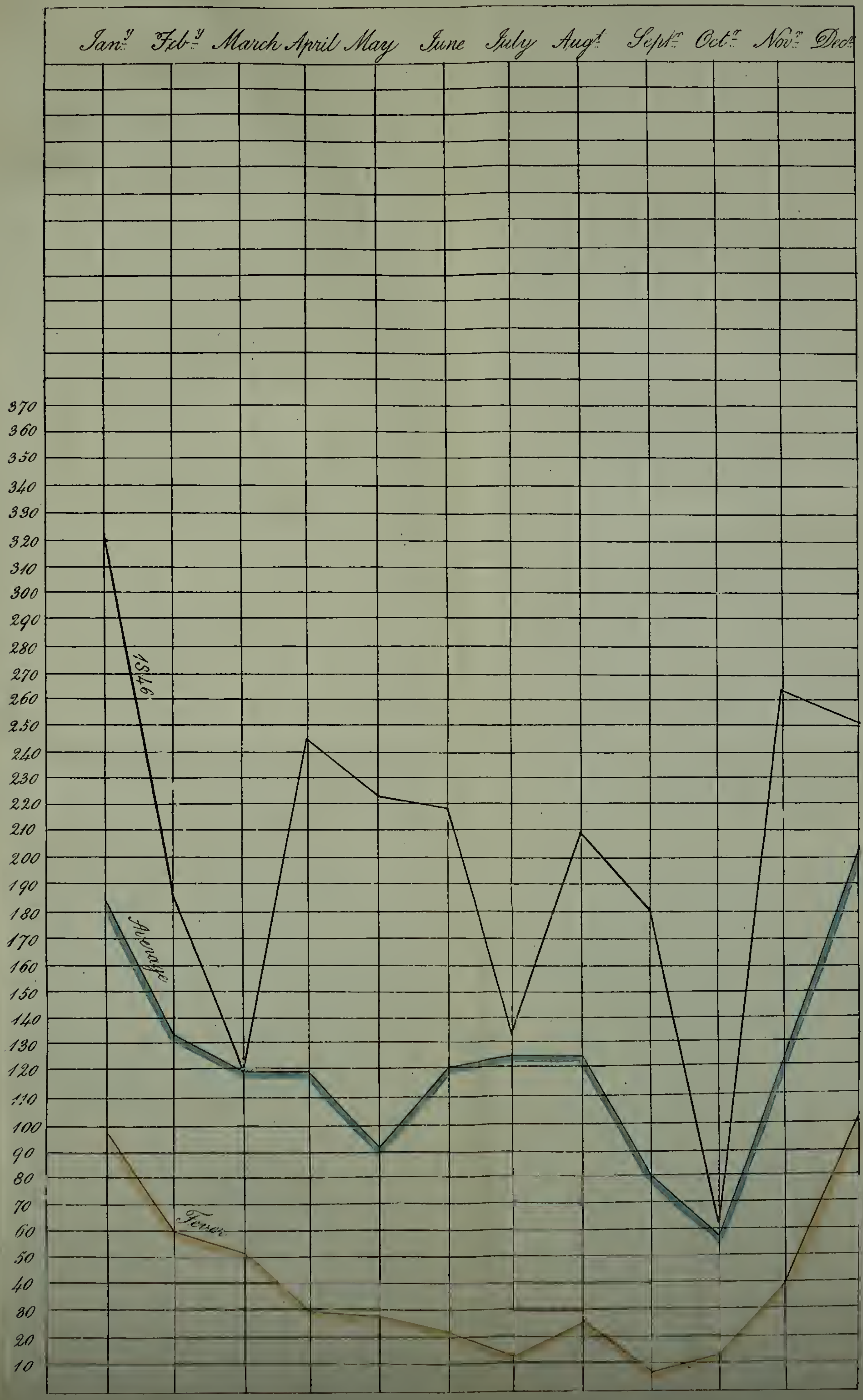
Days sickness for 1846; } also, average of eight years for Diseases in general and Do of Do for fever alone



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THE REVENUE AND EXPENDITURE

OF THE

DUTCH GOVERNMENT IN CEYLON,

DURING THE LAST YEARS OF THEIR ADMINISTRATION.

By John Capper, Esq.

(Read 26th February 1848.*)*

The mode in which a Government taxes its subjects is nearly always a fair criterion by which to judge of the amount of civilization existing in any country. Viewed in this light, a brief sketch of the Income and Disbursements of the Dutch in Ceylon during the last years of their rule, may not be considered beyond the scope of our Society's labors. It will to a certain extent, form a link in the political history of Ceylon, and it is only to be regretted that we do not possess the means of ascertaining with any thing like accuracy, the extent and mode of taxation pursued by the Portuguese.

Although we do not possess an unbroken series of documents in reference to the Dutch rule in Ceylon there are yet sufficient matter extant both in the Dutch Records and in the various Fiscal Books or Staat Reekening, in our possession, to enable us to ascertain pretty accurately, the sources from which our predecessors obtained their revenue.

It is only intended in the present paper, to offer a summary of the Revenue and Expenditure of the Dutch during the years 1786 to 1793, and as it may fairly be presumed that they had at this late period of their Government made many modifications and improvements in their various fiscal arrangements, this statement must be taken as the most favorable picture we could possibly draw of their colonial finances.

For the purposes of taxation the Maritime Provinces of the island which bounded their sway in Ceylon, appear to have been divided into four principal Collectorates or Provinces, much the same as they are at present, viz: Colombo, Jaffnapatam, Galle and Trincomalie, with the subsidiary stations of Calpentyn, Manaar, Matura and Batticaloa. These we may term the western, northern, southern and eastern Collectorates.

In their own account of the local revenues as given in the General Staat Reekening, they classified their Income under but three principal heads: Farmed Revenues, Collected Revenues and Profits and Gains.

Before proceeding to give a detailed statement of these several branches of the Ceylon Revenue, it may be as well to offer a few preliminary remarks concerning them. At the period of which I am writing, the Dutch had abandoned several of their early and most stringent monopolies, caused no doubt by a conviction of their impolicy. Governor Van Imhoff was a man of more than ordinary ability in financial and commercial matters, and to him the Dutch were indebted for several relaxations in the system of trade existing between Ceylon and the various ports of the Indian Continent. The early career of the Dutch in the East was one of unmixed monopoly carried out with unrelenting severity. Commerce was the prime object of their Government, as had been conquest and conversion to Catholicism the aim of their predecessors, the Portuguese. In Ceylon, as in all other of their possessions, the entire trade of the place both export and import lay in the hands of the Government. No vessel arriving in the Colony, whether Foreign or Dutch, could dispose of their goods or purchase produce except at the Stores of the Company. In after days this regulation was relaxed as regards the importation of Rice and later still with reference to the trade in Coast Cloths, the import of which was permitted to private individuals on payment of a duty rated at about the amount of the Company's

gains on the sale of the article. This duty was farmed, and a portion of the proceeds given to the servants of Government as compensation for their loss of the profits in the trade which they had previously shared. Some articles such as Coffee, Pepper, Betel-nuts and Coir were obliged to be delivered into the Company's godowns at certain fixed rates determined by themselves. Pepper for instance was deliverable at 1 and 1½ fanam per ℔, Coffee at 1 fanam per ℔, Coir-yarn at 4½ fanams per bundle of 24 ℔s, Betel-nut was received at 3 Rds. and afterwards at 5 and 6 Rds. per ammonam, all of these articles were originally exported by the Company alone, but in later days were disposed of by them to private individuals wishing to ship them on their own account.

Farmed Revenues.

Under this head were included many taxes and duties the collection of which by our system is always retained in the hands of the Crown. Some of the articles were so small in amount as not to have been worth consideration unless to natives who rented them. It not unfrequently happened that certain taxes or duties were farmed out to the servants of the Government who were thus enabled to add greatly to their incomes. In some cases duties and even profits on the monopoly of certain articles such as Native Cloths and Coir Cordage were set aside and divided among the Commandant, Master Attendant and other officials in respective proportions to their rank. Several instances are related in the Dutch books of the servants of Government who rented Import Duties at an advalorem rate of 20 per cent, admitting them on payment of 10 per cent convinced that the former rate was too high, and we are told that they realized a larger profit under the reduced scale than previously when the high rates was enforced.

The table which accompanies this (No. 1) presents in a condensed form the Revenue of Ceylon for 1791-2 under the three

heads of Farmed Revenues, Collected Revenues and Profits. Of the Farmed Revenues the Import Duty on Cloth appears to have formed a most prominent item, and it may well have done so when we know that the annual value of the Indian Cloths Imported into Ceylon at that time was not less than £40,000. The importations of these goods were chiefly from Bengal, one or two ports on the Coromandel Coast and from Madura. The duty levied was nominally 20 per cent on their value, but as I have already remarked, this exorbitant rate was not levied by the farmer who found it to his interest to make a much more moderate demand. The different regulations and rules of Government in respect to this duty, were very numerous and complicated, and as a consequence were of but little use.

All other Import Duties which came under the head of Farmed Revenues were included in what was termed the "*Alfandigo*" or General Farm. A very complex scale of articles chiefly of Import from Holland, existed, which left a great deal in the hands of the Farmer of the taxes: the generality of the goods were rated at 5 per cent. Paddy and Rice however appear to have been admitted free of duty and in addition to this, foreigners were permitted to expose both these articles for sale in the public bazaars, which was not the case with any other goods. The produce of the *Alfandigo* was usually about £2,000 for the whole island, so that allowing for fair profit to the renters over and above this sum, and assuming the whole duties to be at 5 per cent, we find the total annual value of the Imports which were farmed, to be about £50,000. From the liability to this tax none were exempted who imported goods, not even the ships of the Government.

Licenses and Rents formed the 2d division of these taxes.

The Fish Rents were not inconsiderable in value and together with the renting of the various Fish Markets amounted to £4,000 or £5,000. These rents were levied on Fish caught in Lakes and Rivers, as well as those from the Sea. It varied in amount in

different places from one-third to one-fifth of the value of the fish caught, after deducting 5 per cent which went to the headmen of the Fisher caste called "*Pattangatims.*" There was a difference always made in favor of fish caught by nets over those caught by lines, the latter paying more than the former.

The Rents of certain gardens, and the permits for digging for precious stones, although numerous were but small in value, and scarcely deserve notice.

In earlier times the extent of the Government gardens of Cocoa and Areka nuts was large and realized good sums, being leased for 2 years at a time. But most of these were afterwards sold, and at the time I am referring to, none remained but very small ones.

The Arrack and Toddy Rent does not appear to have formed any considerable item in the revenues of the Dutch Government. In the Colombo Collectorate it varied from £1,200 to £1,400, but in the other districts it yielded but a few hundreds. In the Colombo district the farmer of this rent had formerly the sole privilege of exporting Arrack, but this however, was no longer the case at the time I now refer to. The licensed retailer of Arrack was compelled to sell the spirit if within the Gravets of Colombo, at 1½ fanam the bottle, and as a means of ensuring him at all times a steady supply of the article, he was permitted the right of taking three-tenths of all the Arrack which was brought to Colombo for exportation by private traders, paying for the same a similar price to what they obtained for the remainder.

The Bazaar or Shop Tax was rather a ground-rent levied according to the extent occupied by the shop. It was a very slight one but in addition to this there was a small fee of 1½ Doit or Cash paid by each Shop-keeper to a Bazaar Master who had also a small pay from the Government out of the proceeds of the farm. It was the duty of this Bazaar Master who had an establishment of Lascoryns under his orders, to

preserve order and cleanliness throughout the Bazaar, to see that all rubbish and filth were removed, and more especially to examine weights and measures and see that the market was well supplied with an abundance of good meat, vegetables and fruits. In the event of his finding any articles of bad quality, he had power to remove them and fine the seller, and should there have been a scarcity of any particular article of daily consumption he was bound to report the same to the Governor who would then cause supplies to be brought in from the country at any cost. This system appears to have worked well, and though the rent yielded little or nothing to Government, all parties seem to have been satisfied with it.

The remainder of the Farmed Revenue not included under the two preceding heads we may term various.

Sundry duties collected at Manaar were trifling in extent and appear to have been remains of Cinghalese taxes kept up from time immemorial, long since abolished in all other parts of the Colony, but said to be retained here as their collection tended to afford information as to the nature and extent of the traffic carried on between the Kandyan Country and the Coast to the northward. The jealousy of the Dutch added to their constant warfare with their Kandyan neighbours would greatly favor this supposition.

Service Taxes were levied in lieu of certain fixed services exacted of some of the lower orders of people. It was sometimes in money but more frequently in kind.

The *Tobacco Tithe*, the Brokerage in Tobacco and Jaggery and the Toll at Ferries were all inconsiderable in amount, arising from want of proper and faithful management: a great deal of favoratism and jobbing seems to have existed in the farming of these dues.

The *Stamp duty on Cloth* woven at Jaffna yielded about £800 a year, but there appears to have been no manufacture carried on at Batticaloa, nor indeed elsewhere: much abuse crept

into this branch of the revenue, and the farmer of the rent constantly complained to Government that the various officials in the district employed Looms the produce of which yielded him no tax.

The Salt Pans were at one time in the exclusive hands of the Government: the sale of the salt being on their account. Afterwards the privilege of retailing it in particular districts and at certain fixed profits, was bestowed upon a number of poor widows for their support. During the Government of Falck this system was changed, inasmuch as the right of sale was then farmed out to renters, and the proceeds of this rent appropriated to the maintenance of the widows of poor persons, chiefly old servants of the Company. At that time the Renters paid the Government 2½ fanams the parah, and were allowed to retail it at 4½ fanams; there were however, certain privileged persons and classes who had the right to purchase their Salt from the Renters at 3 fanams.

At these rates it may be imagined that the farm could not yield any large sum. £200 appears to have been the total realized by all the Salt Pans of the island. It certainly forms matter of surprize that the Dutch should have made so little by this monopoly since a great portion of the supply was furnished to their hostile neighbour the Kandyans against whom we might have expected they would have raised the price on the occasion of any infraction of treaties and which frequently happened. It does not seem to have occurred to them that by increasing this one source of revenue they would have been enabled to have abandoned many trifling and comparatively unprofitable taxes. The probable reason of this moderation was that the supply of Cinnamon from the Kandyan country was of too great value to them to risk by any addition to the selling price of Salt.

TABLE No. 1.

	Farmed Revenues.			Collected Revenues			Profits.		
Colombo and Calpentyn.	6278	3	4	2475	10	0	5874	3	2
Jaffnapatam and Manaar.	6341	12	0	6298	10	0	625	6	0
Galle and Matura.	1311	18	0	1429	6	4	1525	17	2
Trincomalie	498	0	0	182	15	8	1080	2	2
Batticaloa............	24	0	0	1188	10	2	82	11	0
Tutucoreen...........	26	16	0	945	9	0	0	7	0
£..	14480	9	4	12520	1	2	9188	6	6

COLLECTED REVENUE.

The amount of Revenue directly collected by the officials of Government did not fall far short of those farmed out to individuals: in the year 1791-2 the total receipts under this head were £12,520 1 2 as shewn by the following Table.

A.

Revenue collected by the Government of Ceylon in the year 1791-2.

Revenues collected at Colombo, Calpentyn and Putlam.........................	2475	10	0
Do. .... at Jaffnapatam, Manar and Wanny	6298	10	0
Do. .... at Galle and Matura	1429	5	0
Do. .... at Trincomalie and Batticaloa....	1371	7	0
Do, ... at Tutucoreen.................	945	9	2
£..	12520	1	2

In the following Table (B.) the collected Revenue of the Island during three years is shewn classified under three separate heads. The largest of these amounts are derivable from Licenses, Arrack Farms and such sources, the sums realized from the Poll Tax and Tax on Land having been most inconsiderable except in the Jaffnapatam Collectorates.

Of the amounts under the first head those produced by Stamps appear to have been most inconsiderable: the Export and Import duties made up the bulk of these. Of Export duties that on Palmiras in the Collectorate of Jaffnapatam, and at Colombo on Coir, Betel-nut and woods appear to have been the most considerable. In the earlier days of the Dutch Government the Export of Palmiras was prohibited except on the express permission in writing of the Commandant and Dissave of the district. For this License a fee varying in amount with the extent of the shipment and the caprice of the officials was invariably levied. It is easy to imagine that this in time grew into a valuable source of emolument: indeed at a later period (1787) the Government found this system worked so prejudicially to commerce, that the duty was fixed and made payable to the Public Treasury, the Civilian, of the Jaffnapatam district being allowed Rds.5000 annually as a compensation.

Coir was chiefly exported on account of Government, but it was also an article of trade to private speculators, and in these cases paid a duty of one dollar per thousand pounds for raw Coir, and half a dollar per thousand on Cables and Cordage. Betel-nuts paid a duty on Export of 60 per cent on the value, of this amount one-fourth was the emolument of certain officials, the remaining three-fourths going into the Treasury. The Paddy Tax is not included in the Farmed Revenues because it was put up to Auction in detached portions at stated intervals,

The same may be said of the Rent of the several Arrack and Fish Licenses, the proceeds of all of which were collected in detail.

A Capitation Tax appears to have been once levied on all classes of Cinghalese varying in amount according to their caste. This however, gradually fell into disuse, until at length during the period I am alluding to, none but the Moors were subject to the impost. These people were very numerous in the Northern part of the island, as also at Batticaloa, and the amount realized in those districts was evidently of too much value to be readily abandoned, the more especially as it was on strangers. In addition to the Capitation Tax there was a Service or Labour Tax paid by those who wished to commute the service annually due to the Crown, and which in certain castes was as much as one-fourth of their time. This Labor or as it was termed *Oulliame* pressed with great severity on the Moors who appear to have been allowed to reside in the island entirely on sufferance. They were in earlier times obliged to appear annually at the chief office of the district in which they lived, and take out a fresh license for the privilege of residing there for the ensuing year, and for this permission they had to pay a fee of 2¼d. which was divided as perquisites amongst the officials. The Moors who usually commuted their personal service could only do so by a payment annually of 18s. and in some cases even more than this was paid. The collections of this commutation was occasionally sold by Auction under the title of the *Farm of the absent Oulliame* and in 1794 appears to have produced for the Colombo district about £100. In the Northern Collectorate a much larger sum was produced.

TABLE B.

The Collected Revenues of Ceylon during the three years ending 1792-3, classified under three distinct heads.

	Duties and Stamps.			*Licenses, Rents of Gardens, Arrack & Toddy Farms, Fisheries &c.*			*Land and Poll Taxes.*		
	1790-1.	1791-2.	1792-3.	1790-1.	1791-2.	1792-3.	1790-1.	1791-2.	1792-3.
Colombo and Putlam.....	2378 6 0	2265 10 0	2511 4 0	4066 11 0	3957 10 0	4496 10 0	187 10 0	162 2 0	180 0 0
Jaffnapatam and Manaar..	553 15 0	614 3 0	545 12 0	4380 14 0	4517 0 0	4555 5 0	1291 10 0	1210 8 0	1043 9 0
Galle and Matura	192 7 0	206 14 0	166 4 0	1084 9 0	981 4 0	1163 17 0	106 9 0	122 3 0	126 5 0
Trincomalie and Batticaloa.	82 10 0	95 5 0	68 15 0	610 12 0	427 5 0	470 11 0	0 0 0	0 0 0	0 0 0
Total...£	3206 18 0	3181 12 0	3291 15 0	10142 6 0	9882 19 0	10686 3 0	1585 9 0	1494 13 0	1349 14 0

Profits and Gains

The third source of local revenue arose from profits on a few articles of produce such as Cinnamon, Betel-nut, Coir, Cloths &c. and these were chiefly in the Colombo and Galle Collectorates. The articles in which the Government traded were all monopolized; that is they were received from the Native Cultivators or Collectors at low fixed rates, and resold at other fixed rates. Betel-nut appears to have yielded the highest profit varying between £1000 and £1800. Cloths left but a small gain to the Treasury, seldom exceeding a few hundred pounds. There were however some large profits realized on sundry articles of European merchandize: these added to the gains on Coir, Timber &c. yielded as much as £6000 or £7000. In the year 1791-2, the profits made within the Colony stood thus.

Colombo and Calpentyn..........	£5874	3	2
Jaffnapatam and Manaar..........	625	6	0
Galle and Matura...............	1525	17	2
Trincomalie and Batticaloa........	1162	13	2
	£9187	19	6

Having thus enumerated the various sources from which the Dutch Government derived its income, I will now shew by the following Table, the total amounts of Income and Expenditure in the Colony during six years ending 1791-2.

Table C.

Abst. of the Col. Income and Expen. during the six years ending 1791-2	*Expenditure.*			*Revenue.*			*Excess of Expenditure*		
In the years									
1786-7........	58066	10	0	30066	4	0	28000	6	0
1787-8........	63534	16	0	31147	2	0	32387	14	0
1788-9........	68952	9	0	31504	4	0	37448	5	0
1789-90.......	57716	17	0	33934	1	0	23782	16	0
1790-1........	63461	6	0	37099	19	0	26361	7	0
1791-2........	72006	18	0	36158	2	0	35848	16	0
£..	383738	16	0	199909	12	0	183829	4	0

From this it will be seen that the excess of Expenditure during 6 years varied from £23,782 to £37,448, giving an average deficiency of £30,638. By this mode of keeping the accounts the whole of the profits made on the shipments of Cinnamon &c. to Europe were lost sight of, although in the Expenditure had been included the cost of keeping up the various plantations, salaries of officers supervising, and even cost of shipping. The real Income of the Colony may be seen by another Table for the same year.

TABLE D.

Dr.——*The Island of Ceylon*——1791-2——*Cr.*

	£	s.	d.		£	s.	d.
To the Excess of disbursements for Expenses on the Island beyond the receipts of Revenue &c. for the year paid into the Treasury in Ceylon 179½	35,848	14	0	By the produce in Holland of 5000 bales Cinnamon shipped from Ceylon at 4 dollars per lb. or Rds. 320 per bale	120,000	0	0
To amount of salaries of servants residing in Ceylon but paid in Europe (not included above)....	1,947	2	0	By the profit on merchandize to the amount of 200,000 Rds. negociated on Ceylon and sent thence to Europe, Batavia, and the Cape, Estimated at 80 per cent	12,000	0	0
To freight of 3 ships of 800 tons each at 120 guilds. per ton 10909, 19					132,000	0	0
From which must be deducted two charges already brought to account viz:				Deduct the charges on the other side........................	45,490	11	0
Advances to seamen in Ceylon 618, 2							
Do. .... for Expenses of Ships 2,597 2 0—3,211 4 0	7,694	15	0				
£...	45,490	11	0	Balance in favor of Ceylon..£..	86,509	9	0

Here we see a balance of 86,500 in favor of the Colony which materially alters the position of the Island accounts, even if we allow a good deal for inaccuracies in detail, &c.

One more Table completes this paper, shewing the various heads of Expenditure in the several Collectorates during 1791-2, and which will give a tolerably accurate idea of the same during a series of years, except when hostilities were being carried on against the Kandyans or other neighbours, when of course the war expenses were considerably augmented.

TABLE E.

Shewing the Expenditure of the Colony in the several Collectorates.

	Colombo and Calpentyn.			*Jaffnapatam and Manaar*			*Galle and Matura.*			*Trincomalie and Batticaloa.*			*Tutocoreen &c.*		
Rations Ordinary	3987	8	0	953	0	0	1379	12	0	1070	13	0	236	5	0
Charges Ordinary	4264	1	0	909	19	0	775	11	0	1034	12	0	181	1	0
Charges Extraordinary	1067	12	0	582	14	0	647	5	0	4106	14	0	429	12	0
Buildings, Repairs and Fortifications	1923	14	0	700	2	0	310	4	0	1237	14	0	134	9	0
Hospitals	444	15	0	79	1	0	434	18	0	85	4	0	14	6	0
Charges on Shipments	2497	13	0	502	4	0	2243	18	0	428	14	0	214	2	0
Account of condemnation, confisn. & Interest..	211	2	0	0	0	0	72	15	0						
Pay of Europeans &c.	8359	7	0	1707	10	0	1605	18	0	2216	6	0			
Pay of Native Servants	10127	6	0	145	7	0	184	0	0	83	15	0	128	0	0
Account of Presents	13	13	0	0	12	0	0	0	0	2	5	0	42	16	0
Account of War Expenses	2233	17	0												
£..	35130	8	0	5580	9	0	7654	1	0	10265	17	0	1380	11	0

LIST OF BOOKS

IN THE

PALI AND SINGHALESE LANGUAGES.

By The Rev. R. S. Hardy.

(Read 26th February, 1848.)

1	අක්ඛර කොසල්ලෙ	Akkharakósellé	Pali
2	අකාරාදිය	Akárádiya	
3	අඟොත්තර සඟිය	Angottara-sangiya	Pali
4	අඟොත්තර අටුවාව	Angottara-atuwáwa	do.
5	අඟොත්තර ටීකාව	Angottara-tikáwa	do.
6	අත්තනගළු වංසෙ	Attanagaluwangsé	do.
7	අට්ඨකථා වණ්ණනා	Atthakathá-wannaná	do.
8	අත්ථසාලිණි අටුවාව	Atthasálini-atuwáwa	do.
9	අනභිරති ජාතකෙ	Anabhirati-játaké	Pali, Sing.
10	අනාගත වංසෙ	Anágata wangsé	
11	අනුරුඬ සතකෙ	Anorudha sataké	
12	අපදානේ	Apadáney	
13	අපදාන අටුවාව	Apadána atuwáwa	
14	අබ්භූතධම්ම	Abbhutadamma	
15	අභිධර්මය	Abhidarmmaya	
16	අභිධර්ම ටීකාව	Abhidarmma tikáwa	
17	අභිධර්ම මූලටීකාව	Abhidarmma múla tikáwa	
18	අභිධර්මාවතාරෙ	Abhidarmmáwatárey	
19	අභිධර්ම මාතෘකාව	Abhidarmma mátrukáwa	
20	අභිධර්මාර්ත සංග්‍රහෙ	Abhidarmmárta sangrahey	
21	අභිනව මධාව	Abhinawa madhawé	
22	අභිසම්බෝධි අලංකාරෙ	Abhisambodhi-alangkáre	
23	අමරසිංහෙ	Amarasinghé	
24	අමරසිංහ සන්නෙ	Amarasingha-sanné	
25	අමාරසෙ	Amárasé	
26	අමාවතුර	Amáwatura	
27	අඹවිදමන	Ambawidamana	
28	අරිෂ්ට සතකෙ	Arishta-sataké	
29	අවවාද රත්නමාලෙ	Awawadaratna-málé	
30	ආඛ්‍යාත පදෙ	Akhyáta-padé	

31	ආඛ්‍යාත වරණංගිල්ල	Akhyatawaranangilla	
32	ආඛ්‍යාත රූපමාලාව	Akhyátarupamáláwa	
33	ආඬිමාලෙ	Andimále	
34	ඉන්ද්‍රිය යමකෙ	Indriya-yamaké	
35	ඉතිවුත්තකෙ	Itiwuttaké	
36	ඊශ්වරමාලෙ	Iswara-mâlé	
37	උදානෙ	Udáné	
38	උදානඅටුවාව	Udána-atuwáwa	
39	උපසර්ග සන්නෙ	Upasarga-sanné	
40	උපාසක ජනාලංකාරෙ	Upásakajanálangkárê	
41	එළුනිඝණ්ඩුව	Elu-nighanduwa	
42	එළුව්‍යාකරණ සන්නෙ	Elu-wyákarana-sanné	
43	ඒකාදස නිපාතෙ	Ekádasanipáté	
44	කංඛාවිතරණෙ	Kangkháwitarané	
45	කංඛාවිතරණ ටීකාව	Kangkhawitarana-tikáwa	
46	කඩායනෙ	Kadáyane	
47	කඩාසක ප්‍රකරණෙ	Kacháyana-prakarané	Pali
48	කඩායන භෙදෙ	Kacháyana-bhédé	do.
49	කඩායන භෙදටීකාව	Kachayana-bhéda-tikáwa	do.
50	කඩායන භෙදවර්ණනාව	Kacháyana-bhéda-warnaná-wa	do.
51	කඩායන වණ්ණනාව	Kacháyana-wannanawa	do.
52	කඩායන සාරෙ	Kacháyana-sárę	do.
53	කඩායන සාරටීකාව	Kacháyana-sára-tikáwa	do.
54	කථාවස්තුව	Katháwastuwa	
55	කථාවස්තු අටුවාව	Katháwastu-atuwáwa	
56	කථාවස්තු ප්‍රකරණෙ	Katháwastu-prakarané	
57	කඬහාල ජාතකෙ	Kandahála-játaké	
58	කර්මවාක්‍ය පොත	Karmawákya-pota	
59	කඨිනානිසංසෙ	Kathinánisangsé	
60	කන්නොරං කථාව	Kannorang-kathawa	
61	කායවිරති ගාථාපොත	Kayawirati-gáthá-pota	
62	කායවිරති ගාථාසන්නෙ	Kayawirati-gatha-sanné	
63	කරණාදෙ	Karanáde	
64	කල්‍යාණිප්‍රකරණෙ	Kalyáni-prakarané	
65	කව්සිළුමිණ	Kawsilumina	
66	කව්මිණිකොඬල	Kawminikondala	
67	කව්මිණිමල්දම	Kawminimaldama	
68	කව්මිණිමල්ගැටපදෙ	Kawminimal-getapadé	
69	කස්සපසිංහනාදසුත්‍රෙ	Kassapasinghanádasutré	
70	කහකුරුළුසන්දෙසෙ	Kahakurulusandésé	

71	කාරකපුෂ්පමඤ්ජරිය	Kárakapuspamanjariya
72	කාලවිධානෙ	Kálawidhàne
73	කාව්‍යසෙකරෙ	Káwyasékara
74	කාව්‍යමුක්තාහාරෙ	Káwyamuktáháré
75	කාව්‍යමල්දම	Káwyamaldama
76	කාව්‍යදීපනෙ	Káwyadipané
77	කාවෙරිපටුනේ	Káwéripatuné
78	කුදුගොත්සඟිය	Kudugot-sangiya
79	කුඩුසික	Kudusika
80	කුඩාරූපසිද්ධිය	Kudárúpa-sidhiya
81	කුම්මාසපිණ්ඩිජාතකෙ	Kummásapindi-jataké
82	කුසජාතකෙ	Kusa-játaké
83	කොඬමාලෙ	Kondamálé
84	කොවුල්සන්දෙසෙ	Kowul-sandésé
85	කොසල බිම්බවර්ණනාව	Kosalabimba-warnnanáwa
86	ඛුද්දකපාඨෙ	Khuddakapáthé
87	ඛුද්දකපාඨ අටුවාව	Khuddakapátha-atuwáwa
88	ගඟාරොහණෙ	Gangárohané
89	ගණදෙවිහැල්ල	Ganadewihælla
90	ගන්ධට්ඨපාඨෙ	Gandhattapátey
91	ගමන්චක්‍රෙ	Gamanchakré
92	ගාර්ගවසංහිතාව	Gárgawasanghitáwa
93	ගිරාසන්දෙසෙ	Girâsandésé
94	ගිහිවිනේ	Gihiwiné
95	ගුණපාඨෙ	Gunapáthé
96	ගුණදොස්සංග්‍රහෙ	Gunados-sangrahé
97	ගුත්තිලජාතකෙ	Guttila-játaké
98	ගැටපදසන්නෙ	Gætapada-sanné
99	ග්‍රහවලල්ල	Grahawalalla
100	ගෙබින්ශාස්ත්‍රෙ	Gebin-sastré
101	චක්කවාලදීපනිය	Chakkawáladipaniya
102	චරියාපිටකේ	Chariyá-pitaké
103	චරියාපිටකඅටුවාව	Chariyá-pitaka-atuwáwa
104	චන්ද්‍රාභරණෙ	Chandrábharané
105	චින්තාමණිසන්නෙ	Chintamáni-sanné
106	චූලකම්මවිභඞ්ගසූත්‍රෙ	Chúlakarma-wibhanga-sútré
107	චූලනිද්දෙසෙ	Chúla--niddése
108	චූලසද්දනීතිය	Chúlasadda-nítiya
109	චූලසිද්ධාන්තෙ	Chúlasidhánté
110	ජනවංසෙ	Janawansé
111	ජාතකාභරණෙ	Jatakíbharané

112	ජාතකපොත් වහන්සෙ	Jataka-pot-wahansé
113	ජාතක අටුවාව	Jataka-atuwáwa
114	ජාතකපෙල	Jatakapela
115	ජාතකපෙල සන්නෙ	Jâtakapela-sanné
116	ජාතකපදිය	Jataka-padiya
117	ජිනචරිතෙ	Jinacharité
118	ජිනාලංකාරෙ	Jinálangkáré
119	තන්ත්‍රසාරෙ	Tantrasáré
120	ත්‍රිංසත් භෛෂජ්‍යංගෙ	Tringsatbhaishajángé
121	තෙල්කඨාර ගාථාසන්නෙ	Telkathára-gáthá-sanné
122	ථූපවංසෙ	Thúpawangsé
123	ථෙරගාථා	Théra-gáthá
124	ථෙරගාථා අටුවාව	Théra-gáthá-atuwáwa
125	ථෙරීගාථා	Thérí-gáthá
126	ථෙරිගාථා අටුවාව	Théri-gáthá-atuwáwa
127	දන්කතිනෙ	Dankatiné
128	දඩ්‍යාලංකාරෙ	Dadyálangkáré
129	දඬුමරණෙ	Dandumarané
130	දම්පියාව	Dampiyáwa
131	දම්පියා අටුවාව	Dampiyá-atuwáwa
132	දම්පියා සන්නෙ	Dampiyá-sanné
133	දම්සක්පැවතුන් සූත්‍රය	Damsakpæwatun-sútraya
134	දම්සක්පැවතුන්සූත්‍රසන්නෙ	Damsakpæwatun-sutre-sanné
135	දළදාවංසෙ	Daladáwangsé
136	දසරාජධර්මෙ	Dasarájadharmé
137	දසනිපාතවර්ණනාව	Dasanipáta-warnnanáwa
138	දහම්සරණ පොත	Dahamsarana-pota
139	දික්සඟිය	Diksangiya
140	දික්සඟි අටුවාව	Diksangi-atuwáwa
141	දික්සඟිටීකාව	Diksangi-tikáwa
142	දිනචරියාව	Dinachariyáwa
143	දියසවුල් සන්දෙසෙ	Diyasawul-sandésé
144	දීපවංසෙ	Dipawangsé
145	දීඝකොසල ජාතකෙ	Dighakosala-jataké
146	දූකෙලි කථාව	Dúkeli-katháwa
147	දෙමල නිඝණ්ඩුව	Demala-nighanduwa
148	දෙවදත්ත කථාව	Dewadatta-katháwa
149	දෙවධර්ම ජාතකෙ	Dewadharma-játaké
150	දෛවඥකාමධෙනුව	Daiwagnyakámadhénuwa
151	දෛවඥමුඛමණ්ඩනෙ	Daiwagnyamukhamandané
152	ධම්මසංගණි ප්‍රකරණෙ	Dammasangani-prakarané
153	ධන්වන්තරී නිඝණ්ඩුව	Dhanwantari-nighanduwa

154	ධාතුවිභඟෙ	Dhátu-wibhangé
155	ධාතුවිභඟ අටුවාව	Dhátu wibhanga-atuwáwa
156	ධාතුපාඨෙ	Dhátu-páthé
157	ධාතුපාඨ සන්නෙ	Dhátu-pâtha-sanné
158	ධාතුමඤ්ජුසෙ	Dhátu-manjusé
159	ධාතුවිභාවනාව	Dhátuwibháwanáwa
160	නන්දියවෙලඳකථාව	Nandiyawelanda-katháwa
161	නම්පොත	Nam-pota
162	නරෙන්ද්‍ර පවණිය	Narendrapawaniya
163	නවපටල සංග්‍රහෙ	Nawapatala-sangrahé
164	නවරත්නෙ	Nawaratné
165	නව ගුණසන්නෙ	Nawaguna-sanné
166	නවලොකොත්තර සංග්‍රහෙ	Nawalokóttara-sangrahé
167	නාමරූප මාලාව	Námarúpamálâwa
168	නාමරූප පරිච්ඡෙදෙ	Námarúpaparichhédé
169	නාමවර නැගිල්ල	Námawaranagilla
170	නාමාෂ්ටකෙ	Námáshtake
171	නාමාවලිය	Námáwaliya
172	නාරායනෙ	Náráyané
173	නාමිකපුෂ්ප මංජරිය	Námikapuspa-manjariya
174	නිකාය සංග්‍රහය	Nikáya-sangrahé
175	නිඝණ්ඩුව	Nighanduwa
176	නිඝණ්ඩු සන්නෙ	Nighandu-sanné
177	නිඝණ්ඩුටීකාව	Nighandu-tikáwa
178	නිද්දෙසෙ	Niddésé
179	නිදානපාඨෙ	Nidána-páthè
180	නිපාත සන්නෙ	Nipáta-sanné
181	නිරුත්ති පිටකෙ	Nirutti-pitaké
182	නිරුත්තිසාර මංජුසෙ	Nirutti-sára-manjusé
183	නීලකොබො සන්දෙසෙ	Nilakobo-sandésé
184	නෙත්තිය	Nettiya
185	නෙත්ති ටීකාව	Netti-tikáwa
186	පචිතිපොත	Pachiti-pota
187	පඤ්චපක්ෂෙ	Panchapakshé
188	පඤ්චකනිපාතෙ	Panchaka-nipáté
189	පඤ්චප්‍රකරණනාම් අටුවාව	Panchaprakarana-nam-atu-wáwa
190	පඤ්චායුධජාතකෙ	Pancháyudha-jataké
191	පඤ්චිකාව	Panchikáwa
192	පටිසම්භිදා මාර්ගෙ	Patisambhidámárgé
193	පටිසම්භිදාමාර්ග අටුවාව	Patisambhidámárga-atuwáwa
194	පටිසම්භිදාව	Patisambhidáwa

195	පදසාධනෙ	Padasádhané
196	පදසාධන ටීකාව	Padasádhana-tikáwa
197	පදකොසල්ලෙ	Padakosallé
198	පදචින්තපාඨෙ	Padachinta-páthé
199	පදමානව ජාතකෙ	Padamánawa-játaki
200	පතස	Patasa
201	පට්ඨානෙ	Patthánė
202	පට්ඨාන අටුවාව	Patthána-atuwáwa
203	පපඤ්චසූදනී ටීකාව	Papanchasúdani-tikáwa
204	පරමාර්ථවිංසතිය	Paramárthawingsátiya
205	පරමාර්ථජොතිකානාම් අටුවාව	Paramárthajotikanam-atu-wáwa
206	පරිච්ඡෙදෙ	Parichhédé
207	පරිවාරපාඨෙ	Pariwára-páthé
208	පරවිසංදෙසෙ	Parawi-sangdésé
209	පහාගැඹුර	Pahagæmbura
210	පාඬිනළුව	Pándinaluwa
211	පාලංගකථාව	Palangakatháwa
212	පාලිමුත්ත කවිනෙ	Pálimuttakawiné
213	පාරාජිකා පොත	Párájika-pota
214	පාසාදිකා අටුවාව	Pásádiká-atuwáwa
215	පියුම් අභිධානෙ	Piyum-abidáné
216	පිරිවානාසන්නෙ	Pariwáná-sanné
217	පිරිණිවන් ජාතකෙ	Piriniwan-jataké
218	පිලිකුල් සන්නෙ	Pilikul-sanné
219	පුග්ගලපඤ්ඤත්තිය	Puggalapannyattiya
220	පූජාවලිය	Pújáwaliya
221	ප්‍රත්‍යසතකෙ	Pratyasataké
222	ප්‍රතිපත්ති සංග්‍රහප්‍රකරණෙ	Pratipattisangraha-prakarané
223	ප්‍රදීපිකාව	Pradipikáwa
224	ප්‍රයොගසිද්ධිය	Prayógasidhiya
225	ප්‍රයොගසිද්ධි සන්නෙ	Prayógasidhi-sauné
226	ප්‍රයොගසිද්ධි ගැටපදෙ	Prayógasidhi-gætapadé
227	ප්‍රශ්නසාරෙ	Prashnasáré
228	ප්‍රාතිහාර්ය්‍ය සතකෙ	Prátiháryya-sataké
229	ප්‍රීතිවාක්‍ය	Pritiwákya
230	ප්‍රෙතවස්තුව	Prétawastuwa
231	බදමිනිනුවන්නාළුව	Badamininuwannaluwa
232	බඹයාගෙ	Bambayágé
233	බලනසන්නෙ	Balana-sanné
234	බලිසාන්තිවිධිය	Balisánti-widhiya
235	බාලපණ්ඩිතසූත්‍රෙ	Bálapandita-sútré

236	බාලාවතාරෙ	Bálávatáré
237	බාලාවතාර ටීකාව	Bálávatára-tikáwa
238	බාලාවතාර සන්නෙ	Bálávatára-sanné
239	බාලාවතාර ගැටපදෙ	Bálávatára-gætapadé
240	බාලාවතාර කුඩාසන්නෙ	Bálávatára-kudá-sanné
241	බාලාවබොධනෙ	Bálávabódhané
242	බාලාවබොධන සන්නෙ	Bálávabódhana-sanné
243	බාලප්පබොධනේ	Bálappabodhané
244	බාහටෙ	Báhaté
245	බුත්සරණ	Butsrana
246	බුදුගුණ අලංකාරෙ	Buduguna-alangkáré
247	බුඩගර්ජනාව	Budhagarjanáwa
248	බුඩවංශෙ	Budhawangsé
249	බුඩවංස අටුවාව	Budhawangsa-atuwáwa
250	බොධිවංසෙ	Bodhiwangsé
251	බෞඩසතකෙ	Bowdha-sataké
252	බ්‍රහ්මජාලසූත්‍රය	Brahmajála-sútraya
253	බ්‍රහ්මජාලසූත්‍රසන්නෙ	Brahamajála-sanné
254	භූරිදත්ත ජාතකෙ	Bhúridatta-já.taká
255	භෛසද්‍ය කල්පෙ	Bhaisadyakalpé
256	භෛසද්‍ය මංජුසෙ	Bhaisadya-manjusé
257	මකරධ්වජෙ	Makaradwajé
258	මංගලාර්ථ දීපනෙ	Mangalárthadipané
259	මගුලලකුණ	Magul-lakuna
260	මගුලලකුණු සන්නෙ	Magul-lakunu-sanné
261	මසමානවක කථාව	Masamánawaka-katháwa
262	මධුරාර්ථ දීපනිය	Madhurarthadipaniya
263	මංජුසෙ	Manjúsé
364	මඬුපුරෙ	Mandupuré
265	මණිචොර ජාතකෙ	Manichóra-jataké
266	මනොරථපූරණී අටුවාව	Manorathapurani-atuwáwa
267	මධුරාර්ථ විලාසිනිය	Madhurárthawilásiniya
268	මයුරසන්දෙසෙ	Mayura-sandésé
269	මාරඉපැද්දුම	Mará-ipadduma
270	මහවංශෙ	Mahawangsé
271	මහවග	Mahawaga
272	මහාකණ්හ ජාතකෙ	Mahakanha-játaké
273	මහාජනකජාතකෙ	Mahájanaka-játaké
274	මහාමාධව නිධානෙ	Mahámádhawa-nidhánė
275	මහානිද්දෙසෙ	Mahániddésé
276	මහාපරිවාර අට්ඨකථාව	Mahapariwára atthakatáwa
277	මහාභිනික්මන	Mahábhinikmana

278	මහාපට්ඨාන සූත්‍රෙ	Mahapattána sutré	
279	මහාසද්දනීතිය	Mahásaddanitiya	
280	මහාසිද්ධාන්ත කෞමුදිය	Mahásidhánta kowmudiya	
281	මහාපදුම ජාතකෙ	Mahápaduma jáaké	
282	මිලින්දප්‍රශ්නෙ	Milinda prashné	
283	මිලින්දප්‍රශ්න සන්නෙ	Milinda prashna sanne	
284	මුළුසික	Mulusika	
285	මැඳුන්සඟිය	Mædun sangiya	
286	මැඳුන්සඟි අටුවාව	Mædun sangi atuwáwa	
287	යමකපාඨෙ	Yamaka pat-hé	
288	යහන්හෑල්ල	Yahan hælla	
289	යාදිනි පොත	Yádini potá	
290	යොගධාරණෙ	Yogadárane	
291	යොගපිටකෙ	Yogapitaké	
292	යොගරත්නාකරෙ	Yogaratnákaré	
293	යොගශතකෙ	Yogasataké	
294	යොගාර්ථෙ	Yogárté	
295	රසවංසෙ	Rasuwangsé	
296	රත්නසාරෙ	Ratnasáré	
297	රතනාවලිය	Ratanáwaliya	
298	රත්නාකරෙ	Ratnákaré	
299	රතිරාගමාලෙ	Ratiragamale	
300	රතිරත්න අලංකාරෙ	Ratiratna alangkáre	
301	රට්ඨපාල සූත්‍රෙ	Ratapála sutré	
302	රට්ඨපාලසූත්‍ර සන්නෙ	Ratapála-sútra-sanné	
303	රසරත්නාකරෙ	Rasaratnákaré	Sans.
304	රසවාහිනී	Rasawáhiné	Pali
305	රාවණ සංහාරය	Ráwanasangháraya	Sans. Sing.
306	රාජරත්නාකරෙ	Rájaratnákaré	Sing.
307	රාජාවලිය	Rájawaliya	do.
308	රුවන්මල් නිඝණ්ඩුව	Ruwanmal-nighanduwa	Sing.
309	රූපසිද්ධි ටීකාව	Rúpasidhi-tikháwa	Pali
310	රූපසිද්ධි ගැටපදෙ	Rúpasidhi-gætapadé	do.
311	රූපසිද්ධි සන්නෙ	Rúpasidhi-sanné	do. Sing.
312	ලිච්ඡවිකථාව	Lichhawi-katháwa	Sans. Pali
313	ලියන සන්නෙ	Liyana-sanné	Sing.
314	ලීනාර්ථය	Linárthaya	Pali
315	ලොකදීපසාරෙ	Lókadipasáré	do.
316	ලොකොපකාරෙ	Pókopakáré	Sing.
317	ලොවැඩ සංග්‍රහෙ	Lówæda-sangrahé	do.
318	ලංකාවිස්තරෙ	Lanká-wistaré	do.
319	වච්ඡක දීපනිපාථෙ	Wachhakadipa-nipáthé	Pali

320	වච්ච වාචක ටීකාව	Wachhawáchaka-tikáwa	do.
321	වජිරබුද්ධිටීකාව	Wajirabudhi-tikáwa	do.
322	වදන්කවි පොත	Wadan-kawipota	Sing.
323	වනවාස නිඝණ්ඩුව	Wawása-nighanduwa	Sans.
324	වන්නන් තිස්දෙක	Wannan-tisdeka	Sans. Sing.
325	වංසදීපිකාව	Wangsadépikáwa	Pali
326	වම්මිකසූත්‍රෙ	Wammika-sútré	do.
327	වයන්ති මාලෙ	Wayanti-málé	Sing.
328	වරයොගසාරෙ	Warayoga-sáre	do.
329	වරනැගිල්ල	Waranagilla	Pali do.
330	වරහමිහිරෙ	Warahamihiré	Sans. do.
331	වලිනාදෙ	Walinadé	Sing.
332	වාචකොපදෙසෙ	Wáchakopadésé	Pali
333	වාචකොපදෙසටීකාව	Wáchakópadésa-tikáwa	do.
334	වාසුදෙව නිඝණ්ඩුව	Wásudéwa-nighanduwa	Sans.
335	විකරනපොත	Wikarana-pota	do.
336	විජම්පිටපොත	Wijampita-pota	do.
337	විධුරජාතකෙ	Widhúra-jataké	Pali Sing.
338	විත්තිය	Wittiya	Sing.
339	විනයසංග්‍රහෙ	Winaya-sangrahé	Pali
340	විනයාර්ථ දීපනී ටීකාව	Winayárthadipani-tikáwa	do.
341	විනයවිනිච්ඡෙ	Winaya-winichhé	do.
342	විනයාලංකාරෙ	Winayálangkáré	do.
343	විනයාර්ථ මඤ්ජුසෙ	Winayartha-manjusé	do.
344	විමතිවිනොදනෙ	Wimatiwinódané	do.
345	විමානවස්තු අටුවාව	Wimánawastu-atuwáwa	do.
346	විමානවස්තු ප්‍රකාරණෙ	Wimánawastu-prakarané	do.
347	විභංග අටුවාව	Wibhanga-atuwáwa	do.
348	විභංගෙ	Wibhangé	do.
349	වියවගරත්න මාලෙ	Wiyawugaratnamálé	Sing.
350	වියොග මාලෙ	Wiyógamálé	do.
351	විසිතුරු කථාව	Wisitura-katháwa	do.
352	විසිතුරු කථාව		do.
353	විසාඛාවත	Wisákháwata	do.
354	විසුද්ධිමාර්ගෙ	Wisudhimargé	Pali
355	විසුද්ධිමාර්ගටීකාව	Wisudhimarga-tikáwa	do.
356	විසුද්ධිමාර්ග සන්නෙ	Wisudhimarga-sanned	Sing.
357	වෙදවිනිස්චෙ	Wédawinisché	Sans.
358	වෙපුල්ල ප්‍රකරණෙ	Wépulla-prakarané	Pali
359	වෙදබ්බ ජාතකෙ	Wédabba-jataké	do. Sing.
360	වෙසිමඡම	Wésimachhama	Sing.
361	වෛජයන්තෙ	Waijayanté	Sans. Sing.

362	වෛද්‍යා ලංකාරෙ	Waidyálangkáré	do. do.
363	ව්‍යාසකාර සතකෙ	Wyásakára-satakė	do. do.
364	වෘත්තමාලෙ	Wrattamálė	Pali
365	වෘත්තමාල ආඛ්‍යාව	Wrattamála-akhyáwa	Sans.
366	වෘත්තරත්නාකරෙ	Wrattaratnákaré	do.
367	වෘත්තොදය	Wrattodaya	Pali
368	ශ්‍රීනිවාසගජ්ජෙ	Sriniwása-gajjé	Sans.
369	ශ්‍රීසද්ධර්මවාද සංග්‍රහ	Srisadharmawáda-sangahá	Sing.
370	සංයුත්සඟීය	Sangyutsangiya	Pali
371	සංයුත්සඟිටීකාව	Sangyut-sangi-tikáwa	do.
372	සංයුත්සඟි අටුවාව	Sangyut-sangi-atuwáwa	do.
373	සංචිකා ලංකාරෙ	Sangchikálangkáré	do.
374	සක්වලවිස්තරෙ	Sakwalawistaré	Sing.
375	සකස්කඩ	Sakaskada	Sans.Sing.
376	සගාථාවර සංයුත් අටුවාව	Sagathawara-sangyut-atuwáwa	Pali
377	සද්දබින්දුව	Saddabinduwa	do.
378	සද්දවුත්තිටීකාව	Saddawutti-tikáwa	do.
379	සද්ධර්මරත්නාකරෙ	Sadharmaratnákaré	Sing.
380	සද්ධම්මසංග්‍රහෙ	Sadhama-sangrahé	do.
381	සද්ධර්මාලංකාරෙ	Sadharmalángkare	do.
382	සද්ධර්මාර්ථසංග්‍රහෙ	Sadharmárth-sangrahé	do.
383	සඩංගංවිධිය	SadangangwidhiyaSans.	Sing.
384	සත්පත්තිනි කථාව	Satpattini-kathawa	Sing.
385	සප්තසූර්යොද්ගමනෙ	Saptasúryódgamané	Pali do.
386	සතශ්ලොකෙ	Sataslóké	Sans.
387	සතරකමටහන්	Satarakamatahan	Pali Sing.
388	සතරබණවර අටුවාව	Satarabanawara-atuwáwa	Pali
389	ස්තුතිපූජාව	Stútipujáwa	do.
390	සතිපට්ඨානසූත්‍ර	Satipatthána-sutra	do.
391	සතිපට්ඨානසූත්‍ර සන්නෙ	Satipatthána-sútra-sanné	Pali Sing.
392	සන්ධිකප්පෙ	Sandhikappé	Pali
393	සන්ධිකප්ප අටුවාව	Sandhikappa-atuwáwa	do.
394	සන්ධිකප්පවිග්‍රහපොත	Sandhikappawigraha-pota	do.
395	සඳකිඳුරු ජාතකෙ	Sandakinduru-játaké	Pali Sing.
396	සඹුලා ජාතකෙ	Sambulá-játaké	do. do.
397	සමන්තකූට වණ්ණනාව	Samantakúta-wannanáwa	Pali

398	සමන්තපාසාදිකා අටුවාව	Samantapásádiká-atuwáwa	do.
399	සමාසචක්‍රෙ	Samásachakré	do.
400	සමාසචක්‍ර සන්නෙ	Samásachakra-sanné	Pali Sing.
401	සම්මොහවිනොදනෙ	Sammóháwinódané	Pali
402	සරස්වතිය	Saraswatiya	Sans.
403	සරස්වතිනිඝණ්ඩුව	Saraswati-nighanduwa	do.
404	සරස්වතිධාතුව	Saraswati-dátuwa	do.
405	සල්ලවිධිය	Sallawidhiya	do.
406	සසදාව	Sasadáwa	Sing.
407	සාරත්ථදීපනිය	Sáratthadipaniya	Pali
408	සාරසංග්‍රහෙ	Sára-sangrahé	Sans. Sing.
409	සාරසංසෙපෙ	Sara-sangsépá	do. do.
410	සාරාවලිය	Sáráwaliya	do. do.
411	සාරාර්ථමඤ්ජූසා	Sárártha-manjusá	Sans.
412	සාරාර්ථසංග්‍රහෙ	Sárártha-sangrahé	Sans. Pali Sing.
413	සාරදාතිලකෙ	Sáradá-tilaké	Sans.
414	සාරසංහිතාව	Sárasanghitawa	do.
415	සාමුද්‍රිකා ලක්ෂණය	Sámudriká-lakshanaya	Sans. Sing.
416	සාලෙය්‍යසූත්‍ර සන්නෙ	Sáleyya-sútra-sanné	Pali do.
417	සාලෙය්‍යසූත්‍ර වර්ණනාව	Sáleyy-sútra-warnanáwa	do. do.
418	සාරත්ථප්පකාසනිසංයුත්අටුවාව	Sáratthappaksani-sangyut-a:uwáwa	Pali
419	සිංහබාහුඅස්න	Singhabáhu-asna	Pali Sing.
420	සිංහවල්ලිකථාව	Singhawalli-katháwa	do. do.
421	සික්ඛාපදවලඤ්ජනෙ	Sikkhápadewalanjané	Pali
422	සිදත්සඟරාව	Sidatsangaráwa	Sing.
423	සිද්ධාන්තෙ	Sidhánté	Sans.
424	සිද්ධාන්ත කෞමුදිය	Sidhánta-kowmudiya	do.
425	සිද්ධිසාර	Sidhisáré	do.
426	සිද්ධෞෂධෙ	Sidhowsadhé	do.
427	සිඟාලොවාදසූත්‍රෙ	Singálówáda-sútré	Pali
428	සිඟාලොවාදසූත්‍ර සන්නෙ	Singálówáda-sútra-sanné	Pali Sing.
429	සින්නමුත්තු කථාව	Sinnmuttu-katháwa	Sing.
430	සිරසපාදෙ	Sirasapádé	do.
431	සිවිජාතකෙ	Siwi-játaké	Pali Sing.
432	සිලපරිච්ඡෙදෙ	Sila-paritchhédé	Sing.

433	සීසගාථා	Sisa-gáthá	Pali
434	සුවිරාගමාලෙ	Suwirágamálé	Sing.
435	සුතනුජාතකෙ	Sutanu-játaké	Pali Sing.
436	සුතසොමජාතකෙ	Sutasóma-játaké	do. do.
437	සුභාසිතෙ	Subhasité	Sing.
438	සුබොධාලංකාරෙ	Subodhalangkáré	Pali Sing.
439	සුභසූත්‍රෙ	Subhásútré	Pali
440	සුභවිධිරත්නමාලෙ	Subhawidhiratnamálé	Sing.
441	සූයසතකෙ	Súya-sataké	Sans.
442	සුසාරසංභවෙ	Susárasangbhawé	do.
443	සුළුවග	Suluwaga	Pali
444	සුරනාමක	Suranámaka	
445	සූත්‍රනිපාතෙ	Sútra-nipáté	Pali
446	සූත්‍රනිපාත අටුවාව	Sútra-nipáta-atuwáwa	do.
447	සූත්‍රනිපාත සන්නෙ	Sútanipáta--sanné	Pali Sing.
448	සෙඬුකෙළිය	Sendu-keliya	Sing.
449	සෙලසූත්‍රෙ	Séla-sútré	Pali Sing.
450	සෛබන්ධමන්ත්‍රෙ	Saibandha-mantré	Various
451	සොලිකථාව	Soli-katháwa	Sing.
452	සොලොස්ස්වප්නේ	Solos-swapné	Pali Sing.
453	සැරවිධිය	Sœrawidhiya	Sans. Sing.
454	සැළලිහිණිසන්දෙසෙ	Sœlalihini-sandésé	Sing.
455	සැවුල්සන්දෙසෙ	Sœwul-sandésé	do.
456	සැසනාවංසෙ	Sœsana-wangsé	Pali
457	සැසනාවතාරෙ	Sœsaná-watáré	do.
458	සැස්වතනිඝණ්ඩුව	Sœswata-nighanduwa	Sans.
459	ස්වප්නමාලෙ	Swapna-málé	do.
460	ස්වභාසාලංකාරෙ	Swabhásálangkáre	Sing.
461	හංසසන්දෙසෙ	Hangsa-sandésé	do.
462	හිමාලවිස්තරෙ	Himála-wistaré	do.
463	හෙරණසිකා	Hiranasika	do.
464	හොරාභරණෙ	Hórabharané	Sans. Sing.
465	හොරාමාලෙ	Hórámálé	do. do.
466	ද්වාදසංගෙ	Dwádasángé	Pali
467	ද්විකතිකාවණ්ණනාව	Dwikatika-wannawáwa	do.

APPENDIX.

THIRD ANNIVERSARY MEETING

OF THE

CEYLON BRANCH OF THE ROYAL ASIATIC SOCIETY.

Held 22d April, 1848.

The Honble Mr. Justice Stark, Vice President, in the Chair.

The Secretary read a letter from the President of the Society, the Honorable Sir James Emerson Tennent, relative to the annual address.

Resolved.—That the President be respectfully requested to appoint a time, most convenient to himself, for delivering the annual address.

Moved by the Honble Mr. Justice Stark.
Seconded by E. L. Layard Esq.

That the Rev. Mr. Ondatjie of Matura, be elected a member of the Society.

Moved by the Rev. J. G. Macvicar D. D.
Seconded by the Rev. A. Kessen L. L. D.

That the Rev. Mr. Percival of Jaffna be elected a member of the Society.

Moved by the Rev. D. J. Gogerly.
Seconded by H. Bessel Esq.

That the Rev. Mr. Dickson of Caltura, be elected a member of the Society.

The following Resolutions were unanimously adopted.

1st.—That the Anniversary meeting of the Society be held for the future in the month of August.

2d.—That the following gentlemen compose the Meteorological Committee for the ensuing year, the Rev. J. G. Macvicar, D. D., J. G. Davey Esq. M. D., J. Capper Esq. and the Rev. A. Kessen L. L. D.

3d.—That no monthly Evening Meeting be held in February, March, April and May, and that the Committee of management prepare a course of subjects for discussion, during the remaining months of the year, and arrange the places of Meeting.

4th.—That the Honble Mr. Justice Stark.
The Rev. J. G. Macvicar D. D.
The Rev. D. J. Gogerly.
The Rev. J. D. Palm and the Secretary, form a Committee to prepare a Certificate of Membership.

5th.—That Copies of the Society's Journal be presented to each Library in Ceylon and forwarded to various Literary Societies.

The Secretary then read the Report of the Committee of Management for the past year.

REPORT OF THE COMMITTEE OF MANAGEMENT FOR 1847.

At the termination of another year of the Society's existence, your Committee is happy to be enabled to speak in very encouraging terms of its operations.

The fear that was entertained at the corresponding period of last year, that the removal of several Members from the Colony might impair the Society's usefulness, has not been realized, while the accession of eleven additional Members, residing in different parts of the Island holds out a fair prospect of enlarged and successful labours. Indeed the wide sphere of its operations, deeply interesting to the Physiologist, the Naturalist, and the Antiquarian; the growing

interest and confidence in its stability and usefulness, along with expressions of sympathy and co-operation by several kindred institutions, afford a reasonable presumption, that notwithstanding the unpromising results of several attempts to establish Literary and Scientific associations in Ceylon, your Society is now based on a permanent foundation.

In accordance with a Resolution passed at the General Meeting of September 1847, a correspondence has been opened with the China Branch of the Royal Asiatic Society, which will very probably elicit interesting information respecting the character and influence of Budhism in that extensive empire. This is a field of investigation which abundantly repays every effort to explore it, and it must be gratifying to your Society that its proceedings in this department are likely to attract the attention of eminent scholars in the continents of Asia and Europe.

A correspondence has also been commenced with the Batavian Society of Arts and Sciences, and your Committee anticipates that the results will be mutually beneficial.

The following notice of papers which have been read at the General Meetings, during the year, shows the direction of the Societies operations.

The Mineralogy of Ceylon.

History of Jaffna from the earliest period to the conquest of the Island by the Dutch.

Manufacture of Salt by Solar Evaporation as practised in the Chilaw District.

Extracts from the Pansiya-panasjataka.

Notes on the Rise and Fall of the Calany Ganga from 1844 *till* 1847.

Notes on the Rock.-Inscriptions and Hot-Springs in Batticaloa District.

Notes on the Climate and Salubrity of Putlam.

The Revenue and Expenditure of the Dutch Government in Ceylon, during the last years of its administration.

On some of the Coins, Ancient and Modern of Ceylon.

In addition to these, the Rev. R. S. Hardy has presented a Catalogue of Books in the Pali and other languages of Ceylon, and Simon Casie Chitty, Esq. a paper entitled "An Historical Poem of the Moors, in the Tamil Language" together with an Analysis of its Contents.

The Society's Museum has been increased by the following donations.

1 A collection of Shells. 2 Specimen of Iron Ore from the Matura district. 3 Specimens of Copper and Lead Ores from New South Wales. These are the more valuable from the fact, that a Member of your Society has been appointed by Government to report upon the Geology and Mineralogy of the Saffragam district, introductory perhaps to a more extended enquiry.

With a view to elicit information on the subject of Native Manufactures, so as to afford the means of promoting their improvement, a series of questions bearing on this branch of Industry, has been addressed to influential Gentlemen in different districts of the Island, and the Society will have accomplished much, if by means of such inquiries, the industrial prosperity and social well-being of the Native population be advanced.

The subject of Native Agriculture has lately been discussed at a monthly meeting of the Society, and probably before the return of another Anniversary further information will be obtained.

Your Committee cannot but allude with satisfaction to the subject of the "Monthly Evening Meetings" held by the Society, for the purpose of conversation and discussion on topics connected with its labours: although the nature of these Meetings preclude any Report being given of their progress, it is evident to your Committee, that they have a sensible influence on the prosperity of the Society, tending as they do, to the opening up of new subjects of inquiry, and generally imparting additional vigor to the efforts of its Members, with a view to render these Meetings of greater practical utility, your Committee beg to suggest, that for the future a course of subjects for discussion be prepared every six months and circulated amongst the Members, so as to aid those who are disposed

to prepare at leisure for entering on the topics: under present arrangements the shortness of the notice renders this impracticable. The time and place for the Meetings might remain for after adjustment.

Your Committee have much satisfaction in laying before you the Report of the Statistical Committee for the past year, and in doing so, express a hope that it will continue its labours with unremitting care, forming as they do, a most interesting branch of our inquiries.

No Report has been forwarded from the Meteorological Committee, but it may be observed that your Secretary has received from Captain Pickering, R. A. several volumes relating to Magnetic observations made in Canada and elsewhere, to be availed of in the event of an Observatory being hereafter erected at Colombo. Of this there appears a probability at some future period.

The Treasurer's Statement is satisfactory.

Balance from last year..................	£ 8	19	11½
Receipts during the present year..........	41	12	6
	£50	12	5½
Expenditure during the year	34	5	7
Balance in Treasurer's hand at date........	£16	6	10½

The payments include £1, 1, given to the Rev. Mr. Hardy to purchase books in England. We have also a sum of £10 in the hands of the Meteorological Committee, who have ordered instruments to that amount, but in procuring which there appears to be some delay.

In conclusion, whilst your Committee would invite a more general co-operation in the Society's proceedings, they cannot but anticipate a prosperous and useful career.

A. KESSEN, L. L. D.
Secretary.

Resolved 6th.—That the Report now read be received and adopted The Secretary then read the Report of the Statistical Committee.

Report of the Statistical Committee of the Asiatic Society of Ceylon for the Year ending 29th February 1848.

Your Committee dates its appointment from the end of the year 1846, but as it did not commence its labours until February 1847, the present time is really the termination of the first year of its operation. Conscious that where nothing had hitherto been done, too much must not at first be attempted, your Committee resolved at the Commencement of their office, to confine their enquiries to the Vital and Industrial Statistics of the Island leaving other subjects of research for a later period, and for other committees.

In the month of February 1847, a letter was sent to the Honorable The Colonial Secretary, stating the object of the Committee's appointment, and requesting such assistance as the Government might be able to render us from the public Records in its possession, and at the same time the attention of the Government was especially directed towards the Population Returns of past years. In reply to this communication, the Colonial Secretary assured your Committee of the sense entertained by His Excellency The Governor of the importance of the enquiries contemplated, and of his desire to afford them every facility in his power. The Statistical data however, to be found in the Records of Government, were said to be very meagre, whilst the Population Returns, the latest of which were for 1843, it was feared, had not been collected with the fidelity and industry which was necessary to give them value.

Your Committee was in conclusion requested to furnish such points of enquiry as they deemed of consequence, and these were promised to be furnished, as far as practicable, from the Records.

In compliance with this request your Committee furnished a list of enquiries touching the Manufactures, Agricultures, Fisheries and Population of the Island and although no reply has hitherto been received to this last communication, your Committee cannot but feel that some benefit has arisen from the correspondence.

The local Government having had its attention drawn to the scanty supply of facts connected with the progress and condition of the Colony, have seen the necessity which exists for obtaining more valuable data, and to this we may no doubt trace the Governor's Minute of 3d December last, calling upon the Agents of Government in the several Provinces for quarterly reports on the condition of their districts. These returns we anticipate will lead to important results in connection with our inquiries.

The next step which your Committee took was to address Government on the subject of the Annual Returns of the Imports and Exports of the Island, published in the *Government Gazette*, as sent in by the Officers of Customs. In this communication it was pointed out that whilst the Quarterly Returns of the Imports and Exports, were drawn up in reference to *quantities*, those for the entire year, were made up according to the *value* of the goods passing through the Custom House. This it was shown, might lead to much misconception on the part of any one wishing to draw conclusions from these Tables, for it was clear that articles subject to much fluctuation in value, the money amount for which they were entered at the Custom House could form no standard whereby to judge of the extent of the trade. This is especially the case in Cotton goods, and more recently we know how low Coffee has fallen in value. In addition to this the Quarterly Returns were made out for the Port of Colombo only, whilst those for the year related to the whole Island: and moreover the confusion existing by classing Rice, Gram and other grains together, was pointed out. The result of this was that the Government intimated that a better arrangement should be made in future with reference to the Annual Customs Returns.

Your Committee have been also in correspondence with several gentlemen in various parts of the Island, from whom are expected some valuable contributions on Statistical subjects.

A manuscript has been received from Mr. Taylor of Batticaloa on the Statistics of that District, which would have been printed amongst your Society's papers, but from the circumstance of the work having been previously communicated to the Statistical So-

ciety of London, by whom an abstract of it was printed. Your Committee would recommend that Mr. Taylor be requested to furnish data up to the present time, so as to enable the Society to make a fresh and improved digest of its contents which are highly interesting.

Your Committee cannot refrain from noticing amongst other occurrences bearing upon the subject of this Society, the appointment by the local Government of Dr. Gygax to the office of its Geologist and Mineralogist: it is mentioned here because your Committee believe that it was the Society which first publicly directed the attention of the Government to the total absence of all data connected with the resources and capabilities of the Colony.

The Society's Library has had some interesting additions made to it, in some Statistical works of value, amongst which may be instanced the Criminal Statistics of Bengal, and the Journal of the Royal Statistical Society of London.

In conclusion your Committee trust that each coming year may witness some accession of useful information to the Society, and that no difficulties or discouragements may check the labours of succeeding Committees, convinced as they are that the value of the data which may be collected in this Island, cannot well be overestimated.

JOHN CAPPER,
Secretary of Statistical Committee.

Resolved 7th.—That the Report now read be received and adopted, that the thanks of the Meeting be presented to the Statistical Committee, and that the Gentlemen composing that Board be requested to continue in office another year.

8th.—That the thanks of the Meeting be presented to the Proprietors of the Journals which have inserted, free of expense to the Society, the notices of its Meetings and proceedings during the year.

9th.—That the thanks of the Meeting be presented to the officers of the Society for their services during the past year.

10th.—That the following Gentlemen be the officers of the Society during the ensuing year.

Patron.

The Right Honorable Lord Viscount Torrington:

Vice Patrons.

The Honble Sir A Oliphant, *Chief Justice.*

The Right Rev. The Bishop of Colombo.

President.

The Honble Sir J. Emerson Tennent.

Vice President.

The Honble Mr. Justice Stark.

Treasurer & Librarian.

J. Capper, Esq.

Secretary.

A. Kessen, L. L. D.

Committee.

Rev. J. G. Macvicar, D. D.
Rev. D. J. Gogerly.
Rev. J. D. Palm.
J. G. Davey. Esq. M. D.
J. Scott, Esq. M. D.
H. L. Layard, Esq.
E. L. Layard, Esq.

The Treasurer and the Secretary, ex-officio.

A Statement of the Receipts and Disbursements of the Society was laid before the Meeting, showing a balance in the Treasurer's hands of £16 6 10½.

Dr.——— *The Asiatic Society of Ceylon in Account Current with the Treasurer* ——— *Cr.*

	£	s.	d.
1848.			
31st March.			
To amount paid for books bought in Ceylon...	6	1	6
To amount paid for do. ordered from Calcutta.	5	4	6
To amount paid for bookbinding............	1	12	6
To amount of Richardson's bill for books from London.............	4	5	0
To amount paid for Geological Journals	1	6	6
To amount paid for Statistical Journals	1	6	3
To amount paid for an almirah.............	5	0	0
To amount paid for wood cutter for a block ...	1	0	0
To amount paid Mr. Hardy on account of books to be purchased in England	1	1	0
To amount paid for Society's peon for 13 months	3	18	0
To amount paid for Postages and carriage of parcels............	1	12	1
To amount paid for sundry petty expenses.....	1	6	9
To amount paid for printing notices &c.	0	12	6
	34	5	7
Balance in Treasurer's hand	16	6	10½
TOTAL...£	50	12	5½

		£	s.	d.
1847. March	By Balance in hands of the Treasurer at date.......................	8	19	11½
1848	By amount received for entrance fees this year.....................	4	17	6
	By amount of subscription this year...	36	15	0
	TOTAL...£	50	12	5¼

Colombo, 31st March, 1848,

E. E.

JOHN CAPPER,

Treasurer.

BOOKS PRESENTED TO THE CEYLON BRANCH

OF THE ROYAL ASIATIC SOCIETY,

During 1847.

Aristotelian Logic, by W. Knighton, 1 Vol. *Presented by the Author.*

Ceylon, Ribeyro's History of, Translated by George Lee, Esq. 1 Vol. *Presented by the Librarian.*

Persian Poems, 1 Vol. *Presented by Dr. Gygax.*

Valentyn's Voyages, 4 Vols. *Presented by Dr. Gygax.*

LIST OF BOOKS, PAMPHLETS, &c. PURCHASED BY THE CEYLON BRANCH OF THE ROYAL ASIATIC SOCIETY, DURING 1847.

Asiatic Society of Bengal, Journal of	Parts 12
Astronomy, Bentleys Historical views of the Hindoo	Vol. 1
Bactrian Coins	Vol. 1
Bombay Branch of the Royal Asiatic Society, Journal of	Parts 4
Ceylon Almanacs from 1818	Vols. 20
Chinese Novels, by Davis	Vol. 1
Eastern Archipilago, Journal of	Nos. 12
Geological Society, Journal of	Parts 6
Hindoostan, Antient History of	Vols. 2
Hindoo Literature	Vol. 1
Metrology, Oriental	Vol. 1
Naga Tribes, History of	Vol. 1
Statistical Society, Journal of	Nos. 6
Trade, History of in East and West Indies	Vols. 4